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Complete code of life
how to live and die

اسوۂ رسول اکرم صلی اللہ علیہ وسلم



THE WAYS OF THE HOLY PROPHET MOHAMMAD
صلی اللہ علیہ وسلم

USWAI RASOOL-E-AKRAM
(Sallallahu Alaihi Wa Sallam)

Maulana Dr. Abdul Hai
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اسوۂ رسول اکرم ﷺ

THE LIFE EXAMPLE AND TEACHINGS OF THE HOLY PROPHET MUHAMMAD
(Sallallahu Alaihi wa Sallam)

By

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بسم الله الرحمن الرحيم

(In the name of Allah,
Most Gracious, Most Mercifull)

PUBLISHER NOTE

We have tried our best to make the Quranic text, included in this Commentary free of all errors, however 'to err is human'. We shall be grateful if readers may kindly inform us of any omission or error if they come across, so that we may correct it in the next print.

USWAI RASOOL -E- AKRAM
(Sallallahu Alaihi wa Sallam)

The ways of the Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) a 650 pages book rightly taken as a concise encyclopaedia of Islamic teachings was compiled in Urdu by late Hazrat Arif Billah Dr. Muhammad Abdul Hai (May Allah bless him) a man of saintly personality widely esteemed as such and otherwise a Khalifa of one of most renowned scholar and theologian of the Indo-Pakistan sub-continent Hazrat Moulana Ashraf Ali Thanvi (May Allah bless him). It received so much appreciation that a good number of its editions including its English version appeared during the life time of the author and its demand continues to increase.

We are thankful to Allah Subhanahu wa Ta'ala who has bestowed on us the opportunity of publishing another befitting edition of this book in line with our previous publications.

May Allah Subhanahu wa Ta'ala accept this service in the cause of Islam. We are heartily thankful and obliged to Mr. Tanzim Hussain who had finalized the English version of Uswai Rasool -e- Akram (Sallallahu Alaihi wa Sallam) during the life time of the author and has now inspite of old age, taken keen interest in making this edition more useful to the readers by making the table of contents more elaborate and allowed us to print on nice imported paper and with a good set up. May Allah Subhanahu wa Ta'ala bless him -Aameen.

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TRANSLITERATION OF ARABIC WORDS AND PROPER NAMES

ALPHABET

Letter of Arabic Alphabet	*Pronunciation*	*Transcriptions of Sign Used*
ا	Alif	a,i,u,
ب	Bā	b
ت	Tā	t
ث	Sa	s
ج	Jeem	j
ح	Ha	h
خ	Kha	kh
د	Dal	d
ذ	Zal	z
ر	Ra	r
ز	Za	z
س	Seen	s
ش	Sheen	sh
ص	Sād	ṣ
ض	Dad	ḍ
ط	Ta	ṭ
ظ	Za	ẓ
ع	A'in	e
غ	Ghain	gh
ف	Fa	f
ق	Qaf	q
ك	Kāf	k
ل	Lam	l
م	Meem	m
ن	Noon	n
و	Waw	w,v
ه	Ha	h
لا	Lam-Alif	la
ء	Hamza	'(inverted Comma)
ي	Ya	Y

VOWELS

SHORT VOWELS

---Fatha: a (as in hat')
—Kasra: I (as in 'bit)'.
---Damma: Ū (as in pot

LONG VOWELS

For long Fatha: ā (as in father)

For long kasra: I (as in machine')

For long Damma: ū (as in rule)

Fatha before. (Ya): ai (as in 'aisle')

Fatha before . (Waw): au (as in 'aura' or 'auburn'

Tanwin: an, in or un, as required

GLOSSARY

اذان (AZAN) announcement, Call to Public prayer, one who makes the call in is called (Mu'azzin) مؤذن [Prayer]

اعتقاد (ITIQAD) belief.

اقامة (IQAHMAH) Causing to stand. A recitation at the commencement of prayer when followers stand in a row (صف) for saying SALAT (SALAAH). [Prayer]

ایمان (IMAN) Faith. It means belief of the heart and the confession of the lips to the truth of Islam.

امام (IMAM) Leader.

افطار (IFTAR) Breaking the fast immediately after sunset. (Fasting)

انجیل (INJIL) New Testament.

تحمید (TAHMID) The expression ربنالک الحمد (Our Lord! Thou are praised) [Prayer]

تحیہ (TAHIYAH) a recitation while sitting in a specified posture during قعدہ اولیٰ (QA'DAH'I'ULA) & قعدہ اخیر QA'DAH -I- AKHIRAH). [Prayer]

تسبیح (TASBIH) the expression سبحان اللہ (I extol the holiness of Allah Subhanahu wa Ta'aala).

تسمیع (TASMI'), The expression سمع اللہ لمن حمدہ (Allah hears him who praises Him). [Prayer]

تسمیہ (TASMIYAH) The expression بسم اللہ الرحمن الرحیم (In the name of Allah, the compassionate, the Merciful). [Prayer]

تشہد (TASHAHHUD) A declaration of faith recited in prayer after تحیہ in the me attitude and raising the first finger of the right hand. [Prayer]

تعوذ (TA'AWWUZ) the Expression اعوذ باللہ من الشیطن الرجیم (I seek refuge from Allah from the accursed shaitan) [Prayer]

تکبیر (TAKBIR) The expression اللہ اکبر Allah is great). [Prayer]

تکبیر تحریمہ (TAKBIR-I-TAHRIMA) The first تکبیر in the prayer said standing [Prayer]

توراۃ (TAURAT) The books of Moses. (Revels by Allah Ta'ala)

تیمم (TAYAMMUM) Method of dry purification when water is not available and also in certain other conditions. [Prayer]

پاک (PAK) Pure. Unpolluted according to Shariah

پل صراط (PUL-SERAT) A narrowest passage leading to Paradise.

ثناء (SANA') Praise. A recitation in praise of Allah made after Takbir-i-Tahrima. [Prayer]

جلسہ (JALSAH) Sitting. A Sitting posture between two prostrations. [Prayer]

جنازہ (JANAZAH) Bier. [Prayer]

حدث (HADAS) A state of uncleanliness.

حدیث (HADIS) Tradition.

حرام (HARAM) Prohibited by Shariah.

حق اللہ (HAQQU'LLAH) The rights of Allah (HAQUQ-ULLAH). The rights of Allah Subhanahu wa Ta'aala.

حق العباد (HAQQUL-IBAD) The right of people. حق الناس

حقوق العباد (HAQUQUL-IBAD) The right of people.

حلال (HALAL) Permissible according to Shariah

خطبہ (KHUTBAH) Sermon An oration in two parts delivered before صلاۃ الجمعہ (Friday prayer) and after صلاۃ العیدین (Prayers on 'Ids)

دجال (DAJJAL) A eligious imposter who, according to traditions would appear just before the day of judgement. Also termed AS ANTI CHRIST

درود (DURUD) A benediction imploring mercy for the Holy Prophet recited immediately after TASHAHHUD.

دعاء (DU'A) Prayer. Generally used for supplication as distinct from Salaah.

دعاء القنوت (DU 'A 'UL 'QUNUT) or قنوت الوتر (QUNUT -UL-WITR) A دعاء (Prayer) specifically prescribed for recitation in the third Rak'ah of Witr said at night as part of Isha prayer.

ذبح (ZABH) Slaughter. Slaughtering an animal according to Shariah.

رسول (RASUL) A messenger of Allah Subhanahu wa Ta'aala who has received a book from Him

ركوع (RUKU) Bowing in the daily prayers i.e.. and inclination of the head with the palms of the hands resting upon the knees.

ركعة (RAK'AH) One set of قيام (standing) ركوع (bowing) and سجدة (prostration) [Prayer]

زكوة (ZAKAT) Alms tax, Payable by Muslims in possession of property to a given extent termed as NISAB.

زبور (ZABUR) Psalms of David.

سجدة (SAJDAH) Prostration in such a way that the person's forehead and nose touch the ground. [Prayer]

سجدة السهو (SAJDATU'S-SAHW) The prostration of forget fulness. Two prostrations made on account of forgetfulness of inattention in prayer [Prayer]

سحری (SAHARI) Light food taken after midnight but before dawn as a prelude to fasting. [Fasting]

سلام (SALAM) Salutations. The last item of daily prayers. [Prayer]

سنة (SUNNA) Tradition pl. SUNAN (Same a HADIS).

شفاعة (SHAFA'H) Intercession.

صحيفة (SAHIFAH) A small book or pamphlet. A term generally used for scriptures given to certain prophet.

صفت (SIFAT) Attributes.

صلوة (SALAT) Prayer or supplications. A term use both for daily prayers and supplication.

صور (SUR) Trumpet. The trumpet that shall be blown on the day of resurrection.

طهارة (TAHARAH) Purification. Actual and religious purification.

عيد الفطر (IDUL - FITR) festival of the breaking of fast celebrated on completion of the month of Ramadan on the first day Shawwal as a feast of almsgiving followed by congregational prayer.

عيد الاضحى (IDUL-ADHA) Feat of sacrifice. Celebrated on the 10th day of Zul-Hijjah as a day of prayer and sacrifice.

فطرة (FITRAH) A specific charity prescribed on the occasion of 'Idul Fitr.

فرض (FARD) IMPERATIVE - ESSENTIAL A term used for those commands and rules of Islam which have been enjoined in the Holy Quran.

فرض كفايه (FARD-I-KIFAYAH) A command which is imperative but it meets the requirement if a few Muslims do it. But if none does it all would be responsible.

قعده اولى (QA'DAH-I-ULA) Sitting in a specified posture on completion of two Rak'ahs for recitations of TAHIYAH and TASHAHHUD in a prayer consisting of four Rak'ahs.

قعده اخيره (QA'ADAH AKHIRA) Sitting in a pecified position on close of two Rak'ahs / four Rak'ahs for recitation of TAHIYA, TASHAHHUD, DURUD, DU'A and then Salam marking an end of Ṣalaah. [Prayer]

قيام (QIYAM) Standing in prayer. [Prayer]

قيامه (QIYAMAH) The last day or the day of resurrection. [Prayer]

قبر (QABR) Grave.

قبله (QIBLAH) The direction in which all Muslims must prey whether in public or privat devoations namely, towards the Ka'bah in Makkah [Prayer]

قرآت (QRA'AT) Reading from the Holy Quran in prayer or otherwise. [Prayer]

قرآن (QURAN) A compilation of the revelation made by Allah to the Holy Prophet Muhammad (May peace be upon him) the sacred book of Muslims

قومة (QAUMAH) Standing in a specified manner while raising head from Ruku.

كبيرة (KABIRAH) Major sin pl. KABA'ER. (كبائر)

كفر (KUFR) Denying the existence of Allah Subhanahu wa Ta'aala and his blessings.

كلمة طيبة (KALIMAH - TAYYEBAH) The ereed of Muslims.

لا اله الا الله محمد رسول الله

كلمة الشهادة (KALIMAT 'USH - SHAHDAH) The word of testimoney i.e

اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله

مستحب (MUSTAHABB) Desirable, that which the Holy Prophet Sallallahu Alaihi wa Sallam and companions sometimes did and sometimes omitted.

مفسدات (MUFSIDAT) Acts which render SALAAH, WUDU SAUM etc void

مقتدی (MUQTADI) Followers of the person who says prayer in the leadership of an Imam. [Prayer]

ملائکہ (MALA'IKAH) Angels.

منت (MANNAT) vow.

منفرد (MUNFARID) A person saying prayer alone. [Prayer]

منکر و نکیر (MUNKAR AND NAKIR) The two angels who visit the dead in the grave and interrogate them as to their belief.

نبی (NABI) Prophet. A Prophet who receives inspirations from Allah but does not bring a new Shariah.

نجاسہ (NAJASAH) Impurities both actual and religious.

نصاب (NISAB) The extent of estate / property on the possession of which payment of Zakat (Alms Tax) becomes due.

نفل (NAFL) Voluntary act.

نواقض (NAWAQID) Acts which render Wudu / Salaah / Saum et. Void.

نیہ (NIYA) Intention.

واجب (WAJIB) Obligatory secondary to FARD. فرض

وحی (WAHY) Inspiration from Allah to prophets.

وضو (WADU) Ablution. Washing hands, face and feet according to Shariah as a prerequisite for saying Salaah. [Prayer]

خطبہ

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى
جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهُ
اللّٰهُ تَعَالٰى اِلٰى كَافَّةِ النَّاسِ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا
وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا وَصَلَّى اللّٰهُ
تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلَّمَ تَسْلِيْمًا
كَثِيْرًا كَثِيْرًا
سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلٰمٌ
عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ
وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ

INVOCATION

O' Allah! We accept Thy sanctity and praise Thee. Thy name is full of Grace favour and exalted is Thy Majesty and there is no one except Thee worthy of worship. I bear witness that there is no Deity save Allah. He is the only God. He has no partner and I bear witness, that, verily, Muhammad is His servant and His Messenger - sent by Allah, the Exalted, unto all mankind with truth, a Bearer of Glad Tidings and warner and summoner unto Allah by his command and an illuminating lamp - We beseech, Allah the Exalted to send His blessings on His prophets, his descendents, his companions and infinite peace to its maximum.

O' Allah! Bless Muhammad and the true followers of Muhammad as Thou didst Bless Ibrahim and the true followers of Ibrahim: surely Thou art praised, magnified. O' Allah! Bless Muhammad and the true followers of Muhammad as thou didst bless Ibrahim and the true followers of Ibrahim; Surely Thou are praised, magnified.

Pray we. Our Lord! Accept our supplication, verily Thou are the Hearer, the knower.

INTRODUCTION

The contemporary world is passing through a period of utmost confusion and unrest. The human values of morality have disappeared. Materialism and Licentiousness are rampant. The differences of race, colour and nationality are reigning over the face of the so-called advanced civilisation. The various 'ISMS' of the world have proved to be the bewildering monsters of the present age of distress at all levels of human society. With the advancement of Science and Technology, the morals of humanity are deteriorating day by day in the most degrading manner.

What is the solution?

The solution depends upon our basic concept of life in this universe, that is to say, we should first know the real purpose of our existence on this earth and the way to achieve it successfully. As our existence on this earth is transitory, and there is an eternal life in the Hereafter, real success would mean success in the Hereafter, which depends upon our actions in this world. But, as it is not possible for man with his limited knowledge and understanding, liable to error as he is, to find out for himself, the infallible right course of action ensuring success in his life and in the hereafter, he needs the guidance of his Creator Who Has created man with a definite purpose. The Holy Quran (addressing man) says:

> "DID YOU THINK THAT WE HAD CREATED YOU FOR NOTHING AND THAT YOU WOULD NOT BE RETURNED TO US."
>
> [HOLY QURAN, 23-115]

Almighty Allah, in his infinite mercy, has provided

mankind with perfect guidance through His Prophets and the Holy Books revealed to them. Of all the messages of Allah the Holy Quran was the last message and Prophet Muhammad (Sallallahu Alaihi wa Sallam) the last prophet that is why this final message (Islam) is most comprehensive, complete and practicable everywhere for all times. So is the life pattern of the holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) the most perfect and all embracing. Allah has sent prophet Muhammad (Sallallahu Alaihi wa Sallam) as the last Prophet and the Holy Quran as the last revealed Book and with it He perfected His message.

> "THIS DAY I HAVE PERFECTED YOUR RELIGION FOR YOU AND MY FAVOUR FOR YOU AND CHOSEN ISLAM AS YOUR RELIGION." [HOLY QURAN, 5-3]

The Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) set a perfect example in his life - example by following which his companions became the torch-bearers of Truth throughout the world not only in spreading the divine message of Islam, but also practically forming a distinct society and culture based on Islamic principles of truth and righteousness in every walk of human life. History bears ample testimony to this miraculous revolution towards peace and happiness of humanity for which the Holy Prophet was sent.

On the other hand, history is replete with the suffering and destruction of humanity due to man made laws enforced by selfish and corrupt rulers to safeguard their vested interests. This sad state of affairs still exists in most countries and threatens human survival.

Therefore, the only remedy for the present ills of humanity lies in following the Holy Quran as explained by and practically illustrated in the teachings and life

of the Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) who through his ideal precept and practice showed how the secular and the sacred are blended together into a harmonious, healthy and wholesome personality. This Islamic concept is also quite natural, because life is like an organic whole. Since Islam is a complete code of life, it provides guidance for all aspects of human life individual as well as collective, It is not simply a collection of ritual but a comprehensive and complete guide for material as well as the spiritual sides of man, which are, of course, interrelated. The unnatural dualism of the secular and the sacred is quite foreign to the Islamic concept of human life on this earth. This Islamic concept is spread throughout the Holy Quran and has been best illustrated in the life of our prophet (Sallallahu Alaihi wa Sallam).

Let us therefore, see how the last message of Allah and the life-example of the last Prophet (Sallallahu Alaihi wa Sallam) can save us from the present miserable demoralization and destruction and help us in achieving the real aim of life.

> "AND WE HAVE NOT SENT THEE EXCEPT AS A BEARER OF GLAD TIDINGS AND A WARNER FOR ALL MANKIND."
>
> [HOLY QURAN, 34-28]

More than ever before, the greatness and perfection of the Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam), the greatest benefactor of mankind, is deeply felt and acknowledge even by the non - muslim world, with sentiment of admiration and appreciation as a unique personality for the guidance of the present afflicted humanity in all walks of life. Prophet Muhammad (Sallallahu Alaihi wa Sallam) established for ever the supremacy of justice, law and piety of action, he was, indeed, the ideal Prophet - the symbol of modesty, truthfulness and true devotion to Allah

in seeking his pleasure and thereby setting the highest example of human excellence.

> "CERTAINLY THERE IS FOR YOU IN THE MESSENGER OF ALLAH AN EXCELLENT EXAMPLE." [HOLY QURAN, 33-21]

Out of numerous opinion of non-Muslim scholars about our Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam). I shall quote here only few extracts.

Lamartine says:

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad. The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material power which often crumbled away before their eyes. This man moved not only armies, legislations, empires, people and dynasties but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together people of every tongue and of every race. He has left for us as the indelible characteristic of this Muslim nationality, the hatred of false gods and the passion for the one and immaterial God."

"Philosopher, orator, apostal, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regard all standards by which human greatness may be measured we way well ask, is there any man greater than he?" (Historie de la Turquie, Paris, Vol. 1, pp. 276-277 by Lamartine.)

Maj. A. G. Leonard says:

"A man not only great, but one of the greatest (i.e., truest) man that humanity has ever produced. Great, not simply as a prophet, but as a patriot and statesman; a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all these, a still greater faith, true, because he was true to himself, his people, and above all to his God. Recognizing this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth." [Major Arthur Glyn Leonard: Islam - Her Moral and Spiritual Value London 1927, pp 20-21]

George Bernard Shaw observes:

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age....."

"I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction."

(A collection of Writings of some of the Eminent Scholars, published by the Woking Muslims Mission, 1933, edition p. 77)

In the Subsequent pages of this book, the reader will find the message which was revealed through the last Prophet Muhammad (Sallallahu Alaihi wa Sallam). Besides being universal and perfect, in all respects, it is also preserved in its entirety up to this day. The Prophet's life being the Holy Quran in practice, the minutest details of his personal and social life stand recorded in the most scrupulous manner.

The life of Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) is the Holy Quran in practice but since the Holy Quran contains only the basic principles of Islam, we, as specified in the Holy Quran, have to find it in the sayings and deeds of the Holy Prophet. It is, therefore, imperative for us to study the sayings and the life-example of the Holy Prophet whose greatness is unparalleled in the whole creation and who was the embodiment of mercy for both the worlds.

> "AND WE HAVE NOT SENT THEE EXCEPT AS A MERCY UNTO THE WORLDS."
> [HOLY QURAN, 21-107]

This then is the only path, to seek the pleasure of Allah and achieve blessings in this world and in the Hereafter.

Although there are numerous books on the life of the Holy Prophet in many languages yet at present the real urge for religion is not so keen as to exhort people to have recourse to voluminous books. They are so wrapt up in their worldly affairs that they find little time for the pursuit of it. Hence it was my cherished desire to prepare a compendium of the precepts and practices of the Holy Prophet pertaining to all aspects of life. With this end in view about 25,00 sayings of the Holy Prophet (Sallallahu Alaihi wa Sallam) have been

selected and classified under 900 topics which practically cover all the aspects of our life. We can hardly think of any aspect of our practical life missing in this collection. By following the teachings contained in this book entitled ***"USWAI RASOOL -E- AKRAM Sallallahu Alaihi wa Sallam"***, we shall fullfil the very purpose of our existence in this world.

In order to ensure the authenticity of the collection presented in this book (originally in Urdu) the selection of Ahadees (Traditions) of the Holy Prophet has been made from the most authentic books of Ahadees in consultation with the learned scholars of Islam, some of whom took the trouble of going through the whole compilation very minutely, for which I am grateful to them. Many editions of the book have appeared and it has been translated and printed in several languages - Arabic, Persian, Sindhi and Gujrati etc.

The translation from Urdu into English was first rendered by a learned scholar Mr. Mohammad Muqtadir and it was revised and finalized by my learned friend Mr. Tanzim Husain. It was further reviewed by other learned scholars. It is hoped that the meaning has been conveyed faithfully, although it cannot be claimed that it is entirely free from short-comings. There is always room for improvement, for which suggestions are welcome. I am glad that this book is being published by Taleemat -e- Islamia Trust, Karachi. I pray to Allah Ta'ala to bless the members of the Trust and all those who have taken part in the publication of the book or its translation in various languages. Insha'Allah they will have their reward from Allah Ta'ala.

May Allah shower his choicest blessings on the Holy Prophet Muhammad (Sallallahu Alaihi wa Sallam) his progeny and all his companions and followers. Ameen!

DR. MOHAMMAD ABDUL HAI
B.A., L.L.B. (ALIG.)

COMMENTS BY THE FAMOUS ISLAMIC SCHOLAR HAZRAT MOLANA ABUL HASAN ALI NADVI

In the name of Allah, the Most Gracious, the Most Merciful.
All Praise be to Allah (His) peace and blessings on him
after whom there is no Prophet

" لقد كان لكم في رسول الله اسوة حسنة "

" لمن كان يرجو الله واليوم الاخر وذكر الله كثيرا "

The famous verse of the Quran. "Indeed in the messenger of Allah (Muhammad) you have a good example to follow for one who hopes for (The meeting with) Allah and the Last Day, and remember Allah watches over you."

This verse is a clear proof of the fact that the most important aspect of the personality and character of the Holy Prophet and the way to achieve his blessings and utmost dignity is, to follow and obey the way of the Prophet and to accept him as a perfect example, the standard of what is best and ultimate in perfection and emulate it in one's life, in the matter of faith and beliefs, acts of obedience and worship, and more importantly in the matter of dealings, manners and social relations.

Therefore, this verse of the Quran is itself an evidence of the authenticity and proof, fame and publicity, amiability and popularity, and its unprecedented historical credibility (of which no parallel exists in the historical evidence relating to the lives of Prophets (Alahe Salam); persons with acknowledged universal fame; great persons in human history, conquerors, founders of dynasties and states, reformers of nations or communities, great masters of arts & sciences and stalwarts in the spreading of

knowledge) This proves the fact that the way of the holy prophet requires obedience from all human beings, communities and individuals alike, that it is practicable for everyone in all situations. By following it one can reach the pinnacle of human excellence, piety and hope for salvation in the hereafter. This clearly show that preservation of the different aspects of the Prophet's life and tradition is one of the most important purposes of the prophethood. That is why all aspects of the Prophet's holy life, big or small, deeds and actions, events of public and private life, virtuous sayings and pious habits have been preserved with full authenticity and confidence through a continuous chain of narrators with all details and utmost care. The way in which it has been preserved and caused to have been preserved has no parallel in human history and this fact is agreed to by all historians and writers. [1]

Then the second part of the verse,

"لمن كان يرجو الله واليوم الاخر"

"for every such person who looks forward to the meeting with Allah and the Last Day, and remembers Allah much" is a proof that those whose bond with Allah is strong, concern for the Last Day is great. Their predominant occupation is the remembrance of Allah and preparation therefore, They have the true passion and desire to research the micro as well as the macro aspects and details of Prophet's life and follow his example in the matters of faith, worship, acts of obedience, etiquette and dealings. Similarly, and based on these qualities and peculiarities as well as differences and dissimilarities, will be the distinction

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[1] See Syed Sulaiman Nadvi's book "Khutbaat-e-Madras" and its sermon titled "Historical Value" and the writer's book "The high position of Prophethood and its worthy bearers", the seventh sermon titled "The last of the Prophets; fourth article "Allah's Prophet Muhammad's life and biography. an example worth following for all persons, up to eternity and latent divine arrangements for its preservation.

and difference of degree in seeking guidance from the example of the Prophet and his blessed character. Based on these foundations, we see that the distinguished and renowned narrators of hadith spent their entire lives and energies in the collection of hadith and finding out the details and finer aspect and consigning it to posterity with full veracity. This resulted in the compilation of the six most authentic books of hadith and books on the way of the Prophet as well as authoritative works, the like of which does not exist in any religion or community or any movement in any field of knowledge or authorship. To search for any such work in any other movement or period of history is futile.

There was a group who compiled the Ahadith (Sayings, actions and approvals of the Prophet Sallallahu Alaihi Wa Sallam) and the ones who wrote his biography? They were succeeded by a select group of persons who compiled books in the light of authentic ahadith and established traditions of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) life which would serve as a guide to action in every sphere of the life of a muslim. Of these books, the one by Allama Hafiz Ibn-e-Qayyam Al Jauzi (a distinguished disciple of Sheikh ul Islam Hafiz Ibn-e-Taimiyyah), Zadul Ma'ad fi Huda Khairul Ibad gained much popularity and was considered the most authentic and proved to be the most beneficial and useful. Some succeeding scholars, whose sincerity is beyond doubt, benefactors and reformers in the ummah (Islamic community) wrote brief or detailed books in Arabic, Persian and other languages spoken in muslim countries, which greatly benefited the ummah at that time and enabled thousands (possibly millions) of human beings to shape their lives along the model set by the Prophet and according to his teachings.

In our country India and Pakistan (which has been a worthy centre of reforms, training and religious studies for centuries),

three books are worthy of special mention: These are "Malabud minhu" by Hazrat Qazi Sanaullah Panipati, "Sirat-e-Mustaqeem" by Hazrat Syed Ahmed Shaheed and "Bahishti Zevar" by Hakeemul Ummat Maulana Ashraf Ali Thanvi Saheb. A link of this golden chain is the book "*Uswa-e-Rasool-e-Akram* (Sallallahu Alaihi Wa Sallam)" by Hazrat Doctor Abdul Hai Aarifi Saheb, a successor to Hakeemul Ummat Hazrat Maulana Ashraf Ali Thanvi Saheb (resident of Karachi- died March 27, 1986) which can serve as a perfect guide and charter for a muslim in search of truth and eager to follow the Islamic law as well as Prophet's example.

This book can serve as a guiding light and mentor to the (right) path in the matter of faith, worship, dealings, social relations, moral values, norms and routine of the Prophet's (Sallallahu Alaihi Wa Sallam) blessed life, matrimonial and social life and the various natural and physical stages of life. Allah has blessed this book with such popularity that few books of our present times can boast of. Various editions in different languages have been published one after the other.

The late Dr. Abdul Hai asked me to write something for the Arabic edition of this book, by way of introduction and comments, which instruction I complied with. In the last days of his life, he was able to see what I had written and prayed for me. It is an added good fortune for me that I am able to write a few lines for the Urdu edition also.

I am sure that if the late Doctor Saheb had been living, he would have been very happy and would have prayed for me. May Allah accept this effort, make it more and more beneficial and enable us to act on these teachings - Amen.

ABUL HASAN ALI NADVI
(Guest House, Darul Uloom, Nadvatul Ulema)
Lucknow, 20/02/1407 H.

FOREWORD

By the august personality of Hazrat Maulana Mufti Muhammed Shafi in whose person, Shariat and Tariqat were embodied together, who was the founder president of Dar-ul-Uloom Karachi and who was the well-guided chosen disciple and successor of revered and venerated Maulana Shah Mahummed Ashraf Ali Thanvi.

بسم الله الرحمن الرحيم

الحمد لله وكفى وسلام على عباده الذين اصطفى

In the name of Allah Most Gracious Most Merciful. All praise is for Allah only and our salutation to the pure souls of His venerated servants.

Innumerable verses of the Holy Quran and true Ahadith are witness to the fact that the key formula for success in this world and in the Hereafter is in following the words and precept of the Holy Prophet (Sallallahu Alaihi Wa Sallam).

But many people limit their view and understanding of the obedience to following of the example of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in Salat, fasting and other ritualistic act of worship. The guidance of the Holy Quran and the teachings of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in respect of virtual rights and obligations personal habits and social behavior have not been taken as part of the religious and also not included in the concept of total following of the Holy Prophet (Sallallahu Alaihi Wa Sallam).

Precisely for this reason one comes across many Mussalmans who are quite sufficiently religious when one considers the rituals of Salah and fasting but in their social behavior and respect of the rights of others they are found to wanting Mussalmans. The main reason for the deficiency in character is ignorance of the teachings of the 'Holy Prophet (Sallallahu Alaihi Wa Sallam) and neglect of his habits and precepts.

Allah Subhanala Wa Tala sent the Holy Prophet (Sallallahu Alaihi Wa Sallam) as a model for all and the people were ordered to follow him in all walks of life, in all matters and for all times to come and exhort others to follow the model of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in worship, dealings with other and in all social and personal habits, and also to make efforts to take others also along. The Qurani Versa.

"لقد كان لكم في رسول الله اسوة حسنة"

"You have indeed, in the Messenger of Allah a beautiful pattern of Conduct" (English Translation Verse 21 Of Surah 33 By Abdullah Yosuf Ali) means that the pattern of conduct of the Holy Messenger Sal Allah 'O' Wa Salam is to be followed in totality. For this reason the scholars have collected all details of the life pattern and habits of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in languages Arabic, Persian and Urdu and also in other languages, in some small and some comprehensive books, and journals. This is in a way the complete extract of the teachings of the Holy Prophet (Sallallahu Alaihi Wa Sallam).

Recently our respected Hadrat Dr. Abdul Hai Arfi, the one who has been bestowed with the 'recognition' (Irfan) of Allah Subhanala Hu Wa Tala and who is a special disciple of our lord Hakim -Ul-Ummat Maulana Ashraf Ali Thanvi has compiled the habits, pattern of

conduct and the teachings of the Holy Messenger Sal Allah 'o' Alahe Wa Sallam, spread over all walks of life, extracting these from well authenticated sources

Alas, my humble self, because of sickness and weakness could not go through the compilation myself. However, I have got read out to me special chapters. Some other learned scholars have read this compilation in detail and vouched for its truth verauty.

The sources from which the material has been extracted for this compilation are in themselves accepted and authentic which guarantees the authenticity of this collection. Praise to Allah that this compilation has been collected in simple and easily understood Urdu language. May Allah Tala grant the author the best of reward and May Allah Tala make this translation popular and beneficial. To Allah out turns for help.

(The servant) *MUHAMMAD SHAFI*
(Darul Uloom, Karachi.)

PART I

BEAMS OF DIVINE LIGHT

فَرَوْحٌ وَّرَيْحَانٌ وَّجَنَّتُ نَعِيمٍ

**[For Him shall be comfort,
and fragrance
and a garden of delight] 56/89**

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of ALLAAH
Most Gracious, Most Merciful

نَحۡمَدُهٗ وَنُصَلِّیۡ عَلٰی رَسُوۡلِهِ الۡکَرِیۡمِ

[We praise Him and beseech Him for
His blessings on His noble Messenger]

DIVINE LIGHT

The pre-eminence of the Holy Prophet Rasulullah (Sallallahu Alaihi Wa Sallam) and the perfection of his prophethood are abundantly borne out by the Holy QURAAN and Allah. Praise and esteen to the Prophet (Sallallahu Alaihi Wa Sallam) is every where in the Holy Books.

ALLAAH bestowed on His (accredited) Prophet Muhammad, a special distinction among all the prophets and Messengers. He chose him to be the leader of the prophets and made his holy person a model for the world. It is for this reason that ALLAAH has Himself undertaken in His Book to introduce him and proclaim his excellent merits to mankind as will be observed from the verses of the Holy QURAAN:

28. He it is Who sent his apostle with the guidance and the true religion that he may make it prevail over all other religions, and ALLAAH sufficeth as a Witness.

هُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَهٗ
بِالۡهُدٰی وَدِیۡنِ الۡحَقِّ لِیُظۡهِرَهٗ
عَلَی الدِّیۡنِ کُلِّهٖ ؕ وَکَفٰی بِاللّٰهِ
شَهِیۡدًا

29 مُحَمَّدٌ رَّسُوۡلُ اللّٰهِ ؕ
وَالَّذِیۡنَ مَعَهٗۤ اَشِدَّآءُ

Muhammad is the Messenger of ALLAAH. And those who are with him are stern against the infidels merciful among themselves; Thou beholdest them bowing down and falling prostrate, seeking grace from ALLAAH and His goodwill. 48/28,29

عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ
وَرِضْوَانًا (سورہ فتح آیت ۲۹)

164. Assuredly ALLAAH hath conferred a benefit on the believers when He raised up unto them an a Messenger from amongst themselves, he rehearseth unto them His revelations and purifieth them and teacheth them the Book and Wisdom. 3/164.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ
إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ
أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ (سورہ آل عمران آیت ۱۶۴)

3. Further elucidation.

Those who follow the Messenger, the unlettered prophet whom they find mentioned in the Taurat and the Injil; he biddeth them to the seemly and prohibiteth unto them the unseemly, alloweth unto them things clean and forbiddeth unto them things unclean and relieveth them of their burden and shackles which have been upon them. So those who believe in him and side with him and succour him and follow the light which hath been sent down with him; those; they shall fare well. 7/157

الَّذِينَ يَتَّبِعُونَ
الرَّسُولَ النَّبِيَّ الْأُمِّيَّ
الَّذِي يَجِدُونَهُ

مَكْتُوْبًا عِنْدَهُمْ فِي
التَّوْرٰىةِ وَالْاِنْجِيْلِ
يَأْمُرُهُمْ بِالْمَعْرُوْفِ
وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ
وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ
وَيَضَعُ عَنْهُمْ اِصْرَهُمْ
وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ
فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ
وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ
الَّذِيْٓ اُنْزِلَ مَعَهٗٓ اُولٰٓئِكَ
هُمُ الْمُفْلِحُوْنَ ؕ

(سورہ اعراف پارہ ۹ رکوع ۱۹ آیت ۱۵۷)

4. Excellence of eloquence.

3. And he speaketh not of his own desire
4. It is but a revelation revealed. 53/3'4.

وَمَا يَنْطِقُ عَنِ الْهَوٰى
اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ؕ

(سورہ النجم آیت ۴)

5. Merits of character

128. Assuredly there hath come unto you a Messenger from amongst yourselves: heavy upon him is that which oppresseth you, solicitous for you, and with the believers tender and merciful. 9/128

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ
اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ
بِالْمُؤْمِنِيْنَ رَءُوْفٌ
رَّحِيْمٌ (سورہ توبہ آیت ۱۲۸)

6. The prophet is closer unto the believers than themselves and his wives are their mothers.33/6

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ
أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ
أُمَّهَاتُهُمْ ۗ (سورۃ الاحزاب۔ آیت ۶)

7. Command to obey the righteous Prophet and guide.

21. Assuredly there hath been for you in the Messenger of ALLAAH an excellent pattern. 33/21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ
اللَّهِ أُسْوَةٌ حَسَنَةٌ
(سورۃ الاحزاب۔ آیت ۲۱)

8.

7. And whatsoever the apostle giveth you, take, and whatsoever he forbiddeth you, refrain from. 59/7

وَمَا آتَاكُمُ الرَّسُولُ
فَخُذُوهُ وَمَا نَهَاكُمْ
عَنْهُ فَانتَهُوا ۚ
(سورۃ الحشر۔ آیت ۷)

9.

80. Whosoever obeyeth the Messenger hath indeed obeyed ALLAAH.4/80.

مَّن يُطِعِ الرَّسُولَ
فَقَدْ أَطَاعَ اللَّهَ
(سورۃ النساء۔ آیت ۸۰)

10.

71. And whosoever obeyeth ALLAAH and His Messenger, he had indeed achieved a mighty achievement. 33/71.

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَ فَوْزًا عَظِيمًا (سورۃ الاحزاب۔ آیت ۷۱)

11. Good tidings

69. And whosoever obeyeth ALLAAH and the Messenger, then those shall be with them whom ALLAAH hath blessed from among the prophets, the saints, the martyrs, and the righteous; Excellent are these as a company ! 4/69

ومن يطع الله والرسول
فاولئك مع الذين
انعم الله عليهم من
النبيين والصديقين
والشهداء والصالحين
وحسن اولئك رفيقا
(النساء آیت ٦٩)

12. Warning

115. And whosoever opposeth the Messenger after the truth hath become manifest unto him, and followeth other way than that of the believers, we shall let him follow that to which he hath turned, and shall roast him in Hell, an evil retreat. 4/115

ومن يشاقق الرسول
من بعد ما تبين له
الهدى ويتبع غير
سبيل المؤمنين
نوله ما تولى ونصله
جهنم وساءت مصيرا
(النساء آیت ١١٥)

13.

14. And whosoever disobeyeth ALLAAH and His apostle, and transgresseth His statutes, him He shall cause to enter the Fire, as an abider therein; and unto him shall be a torment ignominious. 4/14

وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ
نَارًا خَالِدًا فِيهَا وَلَهُ
عَذَابٌ مُّهِينٌ

(النساء آیت ۱۴)

14. Announcement of prophethood

158. Say thou: O mankind! verily I am the Messenger of ALLAAH unto you all - of Him whose is the dominion of the heavens and the earth. No god is there but He; He giveth life and causeth to die. 7/158

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي
رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ لَا إِلَٰهَ إِلَّا
هُوَ يُحْيِي وَيُمِيتُ

(سورۃ الاعراف، آیت ۱۵۸)

15.

108. Say thou: this is my way: I call unto ALLAAH resting upon an insight I, and whosoever followeth me. 12/108.

قُلْ هَٰذِهِ سَبِيلِي أَدْعُو
إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ
أَنَا وَمَنِ اتَّبَعَنِي (سورۃ یوسف، آیت ۱۰۸)

16.

161. Say thou, as for me, my Lord hath guided me unto a straight path. 6/161

قُلْ إِنَّنِي هَدَانِي
رَبِّي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

(سورۃ الانعام، آیت ۱۶۱)

17.

31. Say thou: if ye are wont to love ALLAAH, then follow me, and ALLAAH shall love you and forgive

you your sins: And ALLAAH is Forgiving and Merciful. 3/31

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ
اللّٰهَ فَاتَّبِعُونِي يُحْبِبْكُمُ
اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللّٰهُ غَفُورٌ رَّحِيمٌ (سورۃ آل عمران، آیت ۳۱)

18. Address to His beloved Prophet

1. Ya-sin 2. By the QURAAN full of wisdom 3. Verily thou art of the sent ones, 4. Open straight path. 36/1 to 4

يٰسٓ ۝ وَالْقُرْاٰنِ الْحَكِيْمِ
اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۝ عَلٰى
صِرَاطٍ مُّسْتَقِيْمٍ ۝

19.

45. O Prophet! verily We have sent thee a witness and a bearer of glad tidings and to warn people. 46. And a summon unto ALLAAH by his command and an Shining illuminating lamp. 33/45,46

يٰاَيُّهَا النَّبِيُّ اِنَّاۤ اَرْسَلْنٰكَ
شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا
وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ
وَسِرَاجًا مُّنِيْرًا
(احزاب، آیت ۴۵)

20.

28. And We have not sent thee save as bearer of glad tidings and to warn all mankind; 34/28

وَمَاۤ اَرْسَلْنٰكَ اِلَّا كَاۤفَّةً لِّلنَّاسِ
بَشِيْرًا وَّنَذِيْرًا (سورۃ سبا، آیت ۲۸)

21.

107. And We have not sent thee except as a mercy unto the worlds. 21/107.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

(سورة الانبياء آية ۱۰۷)

22.

Verily thou art of a high and noble disposition. 68/4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

23.

4. And we have raised and heightened for thee thy renown. 94/4.

وَرَفَعْنَا لَكَ ذِكْرَكَ

24.

5. And presently thy Lord shall give unto thee so that thou shalt be well-pleased. 93/5

وَلَسَوْفَ يُعْطِيكَ
رَبُّكَ فَتَرْضَىٰ

25.

87. And assuredly We have vouchsafed unto thee seven verses for repetition and the mighty QURAAN. 15/87

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي
وَالْقُرْآنَ الْعَظِيمَ

26.

113. And ALLAAH hath sent down unto thee the Book and wisdom, and hath taught thee that which thou knowest not; and the grace of ALLAAH on thee is ever might. 4/113

وَأَنزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ
وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ
تَعْلَمُ وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ
عَظِيْمًا (النساء آیت ۱۱۳)

27. In the face of constant opposition, harassment and hostility from the numerous enemies of Islâm, the. Noble Prophet (Sallallahu Alaihi Wa Sallam) was able to achieve, in a brief span of time, unparalleled and lasting success in his prophetic mission. Consequently, ALLAAH the Most High favoured His beloved and last of all the prophets with the following testimony of his pleasure:

إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ
يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ
رَبِّكَ وَاسْتَغْفِرْهُ ۝ إِنَّهٗ كَانَ تَوَّابًا (سورة النصر)

1. When there cometh the succor of ALLAAH and the victory,

2. And thou beholdest mankind entering the religion of ALLAAH in crowds,

3. Then hallow the praise of thy Lord, and ask forgiveness of Him. Verily He is ever Relenting. 110

28. Divine favours to mankind

The proclamation of Divine favours to humanity was made through the good offices of the last of the prophets (Sallallahu Alaihi Wa Sallam) in the following verse:

8. Today I have perfected for you your religion, and have completed My favour upon you, and am well pleased with Islam as your religion. 5/3

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا (مائدہ آیت ۳)

29. Highest gesture of love

Lastly, as a gesture of special love for this greatest benefactor of mankind (Sallallahu Alaihi Wa Sallam) the following verse was revealed:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ
عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا (سورۂ احزاب آیت ۵۶)

Verily ALLAAH and His angles send their benedictions upon the Prophet. O ye who believe! Send your benedictions upon him and salute him with a goodly salutation. 33/56

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O ALLAAH! Send Your blessing on Muhammad, and his posterity, just as You sent Your blessings on Ibrahim and on his posterity. Undoubtedly You are praiseworthy and exalted.

O ALLAAH! glorify Muhammad and his descendents just as You glorified Ibrahim and his descendants. Undoubtedly, You are praiseworthy and exalted.

WELFARE IN THE TWO WORLDS PRAYER FOR PEACE IN THIS WORLD AND THE NEXT

It is reported that Hadrat Abu Bakr Siddiq (Radi Allaahu Ta'ala Anhu) said:

> "I heard the Holy Prophet (Sallallahu Alaihi Wa Sallam) say, "Pray for faith and peace, for next to faith there is nothing better with which one has been favoured than peace".

In this tradition the Holy Prophet has classed peace in this world together with peace in the next. It is a fact that a man's affairs in the two worlds cannot be set right without faith and peace, since faith helps in averting punishment in the Hereafter, and peace liberates the mind and body from disease.

2. In view of the importance accorded to peace, we shall describe the noble *Sunnah* on the subject, Anyone who goes through it, will find that the Holy Prophet's Sunnah is invariably the most perfect way of living, assuring the well being and comfort of both the body and soul in this world and the next. [Zad-ul-Ma'âd]

Tradition: Transmit from me even if it be a single verse.

REWARD FOR PREACHING OF FAITH

The Holy Prophet (Sallallahu Alaihi Wa Sallam) said: "May Allah, the Most High, keep him happy and prosperous who hears my words, commits them to memory and transmits them to others, for there are many who have knowledge of *FIQAH* (Islamic law) but are not themselves *FAQIHA* (well versed in Islamic law) and there are those who possess religious knowledge and are able to transmit it to others who have better understanding of religion then they have."

[Tirmi zi1, Abu Daud2, Ma'ariful Hadis3]

1. A collection of traditions by Imam Abu 'Isa Muhammad' Jami'u't. Tirmizi
2. A collection of traditions by Sulaiman Ibn al-Ahs'as Sunnan Abi Daud
3. A commentary of traditions by Maulana Manzoor Ahmed Nomani.

FORTY TRADITIONS REPRESENTING THE LUMINOUS RELIGION

Salman (Radi Allaahu Ta'ala Anhu) has narrated: "I asked the Apostle of ALLAAH which are the forty traditions about which you have said: "Whoever memorised them shall enter Paradise." He replied, 'They are:

BELIEFS

That you believe

(1) In ALLAAH;
(2) In the Last Day;
(3) In the Angels;
(4) In the Books
(5) In the Prophets
(6) In being raised after death:
(7) In the absolute decree and predestination of good and evil by ALLAAH;

And that you

(8) Bear witness that there is no deity but ALLAAH, and that Muhammad is His Messenger.
(9) Ascribe no partners to ALLAAH in any matter;
(10) Establish the Salaah at the prescribed time with perfect ablution. (Perfect ablution means ablution in the performance of which all formalities including MUSTAHABBAT (desirable actions) are observed. It is desirable to make ablution

afresh for each Salaah. By establishing Salaah is meant that all the prescribed formalities are duly observed)

(11) Pay the poor due;
(12) Fast in (the month of) Ramadan.
(13) Perform the Hajj, if you have the means:
(14) Offer twelve Rak'ahs (Sunnat-I-Mu'akkadah) during the day and night (i.e two rak'ahs before the FAJR (morning) Salaah four rak'ahs before and two after ZUHR (mid-day) Salaah, two after MAGHRIB (evening) Salaah and two after the 'ISHA (night) Salaah.
(15) Never omit the WITR Salaah after ISHA' Salaah;
(16) *do not* disobey your parents;
(17) *do not* misappropriate the property of the orphan;
(18) *do not* drink Alcohol;
(19) *do not* commit adultery or fornication;
(20) *do not* falsely swear by Allâh;
(21) *do not* give false testimony;
(22) *do not* pursue sensual desire;
(23) *do not* backbite on your Muslim brother;
(24) *do not* slander any chaste man or woman;
(25) *do not* harbour grudge against your Muslim brother.
(26) *do not* be preoccupied with vain pursuits;
(27) *do not* keep company of amusement seekers;
(28) *do not* nickname a short person a dwarf.
(29) *do not* ridicule anyone;
(30) *do not* be a carrier of tales among Muslims;
(31) *do not* sever relations with your kindred on the contrary treat them well;
(32) *do not* curse any creature of ALLAAH;
(33) *do not* absent yourself from Friday and 'Id Salaah;
(34) *do not* forget to recite the Book of ALLAAH;
And That You
(35) Thank ALLAAH (magnified be His glory) for His bounties;

(36) Bear calamities and privations with pleasure;
(37) Recite Subhan-Allaah (Blessed is ALLAAH), 'LA-ILAHA-ILLALLAAH' (There is no deity but ALLAAH] and ALLAAH -o- Akbar (ALLAAH is great) often:
(38) Be not fearless of ALLAAH's chastisements; and
(39) Believe firmly that any mishap that befalls you was predestined and could not be averted, and that whatever you did not get was not destined to reach you."

Salman (Radi Allaahu Ta'ala Anhu) then asked the Prophet: "What will be the reward of one who memorises them?" The Prophet replied. "ALLAAH will raise him in the company of prophets (Sallallahu Alaihi Wa Sallam) and men of learning."

[Kanzul – "Ummal]

OOO

PART II

THE NOBLE TRAITS OF THE CHARACTER OF HOLY PROPHET MUHAMMAD-UR-RASOOL-UL- ALLAAH

(Sallallahu Alaihi Wa Sallam)

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THE MANIFESTATION OF A SUBLIME NATURE

وَاَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِيْ
وَاَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ
خُلِقْتَ مُبَرَّاً مِّنْ كُلِّ عَيْبٍ
كَاَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

Translations:

My eyes have never seen anyone:
more handsome than you;
No woman has ever given birth
to one more beauteous than you.
You have been created free from
all blemishes.
As if, you have been created
in consonance with
your own wishes.

[Hassan Bin Sabit (Radi Allaahu Ta'ala Anhu)]

DIVINE QUALITIES

The Lord's preface
Hadis -e- Qudsi

In Sahih BukhAri, there is a tradition related on the authority of 'Ata' (Radi Allaahu Ta'ala Anhu) which comprehends the majority of the noble traits of Character of the Holy Prophet (Sallallahu Alaihi Wa Sallam). Some of these find a mention in the Holy QURAAN also. The [Hadis-e-Qudsi] is as following:

1. يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيرًا وَّحِرْزًا لِّلْأُمِّيِّينَ

   O' Prophet ! We have surely sent you a witness, a bringer of good tidings (for the obedient), to warn (those who are astray) and a protector for the Ummis.

2. أَنْتَ عَبْدِي وَرَسُولِي

   You are my chosen servant and Messenger.

3. سَمَّيْتُكَ الْمُتَوَكِّلَ

   I have named you the 'Trusting', since you trust me in every matter.

4. لَيْسَ بِفَظٍّ وَلَا غَلِيظٍ

   You are neither rough mannered, nor hard hearted.

5. وَلَا سَخَّابٍ فِي الْأَسْوَاقِ

   Nor do you cause uproar in the market place.

6. وَلَا يَدْفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ

   You never requite evil for evil.

7. وَلٰكِن يَّعْفُوْ وَيَغْفِرُ

but forgive and overlook (Meaning thereby that you put into practice the QURAANIC command ment: Requite evil with good)

8. وَلَا يَقْبِضُهُ اللّٰهُ حَتّٰى يُقِيْمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ

ALLAAH will not give you death till He has brought your bewildered nation on the righ path through you (i.e. until they become true Muslims by reciting the Kalimah. There is no deity but ALLAAH and Muhammad is His Messenger);

9. وَيَفْتَحَ بِهٖ اَعْيُنًا عُمْيًا وَّاٰذَانًا صُمًّا وَّقُلُوْبًا غُلْفًا

and has given light to the blind eyes of the believers; and has opened their deaf ears and closed hearts.

In some traditions following additional merits have been mentioned.

10. اُسَدِّدُهٗ بِكُلِّ جَمِيْلٍ

I will refine you with all that is noble:

11. وَاَهَبُ لَهٗ كُلَّ خُلُقٍ كَرِيْمٍ

and endow you with every noble habit;

12. وَاَجْعَلُ السَّكِيْنَةَ لِبَاسَهٗ وَشِعَارَهٗ

and will make tranquility your attire and trait (like inner wearing clinging to the body).

13. وَالتَّقْوٰى ضَمِيْرَهٗ

and piety your conscience;

14. وَالْحِكْمَةَ مَعْقُولَهُ

and wisdom the substance of your thought and knowledge;

15. وَالصِّدْقَ وَالْوَفَاءَ طَبِيعَتَهُ

and truthfulness and sincerity your nature;

16. وَالْعَفْوَ وَالْمَعْرُوفَ خُلُقَهُ

and forgiveness and good works your custom;

17. وَالْعَدْلَ سِيرَتَهُ وَالْحَقَّ شَرِيعَتَهُ وَالْهُدَى إِمَامَهُ وَالْإِسْلَامَ مِلَّتَهُ

and justice your practice, truth your rule, righteousness your guide and forge the followers of ISLAM into a 'millat' (community).

18. أَحْمَدُ اسْمُهُ

your name is Ahmad.

19. أَهْدِي بِهِ بَعْدَ الضَّلَالَةِ

through you I will show the people the right path after deviation from it;

20. وَأُعَلِّمُ بِهِ بَعْدَ الْجَهَالَةِ

and bestow knowledge and wisdom upon them after their complete ignorance;

21. وَأَرْفَعُ بِهِ الْخُمَالَةَ

through you I will raise my creatures from the abysmal to the zenith of perfection;

22. وَأُسَمِّي بِهِ بَعْدَ النَّكِرَةِ

through you I will bestow loftiness on my creatures

after they have been ignorant and unconscious of the truth;

23. وأكثر به بعد القلة

through you as their guide, I will enlarge the number of your followers which is now small;

24. وأغني به بعد العيلة

through you I will change their poverty and destitution into affluence.

25. وأؤلف به بين قلوب مختلفة وأهواء متشتتة وأمم متفرقة

through you I will create accord and harmony between antagonists, confused minds and disunited nations; and

26. وأجعل أمته خير أمة أخرجت للناس

will make your "Ummah" the best Ummah for the guidance of mankind.

صلى الله عليه وسلم وعلى آله وصحبه أجمعين

May ALLAAH bless him and his family and Companions all (Madarij-un-Nubuwah).

THE PERFECT HUMAN NATURE

The noble person of the Holy Prophet (Sallallahu Alaihi Wa Sallam) stands pre-eminent, dignified and mighty in all qualities, habits and manners. To comprehend and to describe all these noble qualities and merits, is beyond human capacity, since all those excellences which can be imagined as attainable are possessed by the Holy Prophet (Sallallahu Alaihi Wa Sallam). All the messengers and prophets are only reflections of the prophets

light. So praise be to ALLAAH,

فَلِلّٰهِ الْحَمْدُ رَبِّ الْعٰلَمِيْنَ

the Cherisher of the worlds (for He is the possessor of all goodness).

وَصَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ بِقَدْرِ حُسْنِهٖ وَجَمَالِهٖ وَكَمَالِهٖ وَبَارَكَ وَسَلَّمَ

May ALLAAH bless him and his family in measure of his beauty, sublimity and perfection, and greet him. [Madarij -un- Nubuwah]

Special distinction

Imam Nawawi (Mercy of ALLAAH be on him) has written in his Tahzib that ALLAAH (the Most High) had assembled all the excellent and virtuous of character and habit in the person of the Holy Prophet (Sallallahu Alaihi Wa Sallam). ALLAAH (the Most High) had endowed him with all the knowledge of the ancient and later peoples, even though he was unlettered - being unable to read and write - and had no human teacher; yet he had been endowed with such knowledge as Allâh (the Most High) had not bestowed on anyone else. Prophet Muhammad (Sallallahu Alaihi Wa Sallam) was offered the keys to the mundane treasures but he preferred the Hereafter to the worldly riches.

Hadrat Anas (Radi Allaahu Ta'ala Anhu) has narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) was adorned with great knowledge and wisdom. He was the most honourable, just, human and forbearing, virtuous chaste and beneficient, and patient. He was the possessor of great fortitude amongst all men. (Wasa'il-ul-Wasulila-Sham'il-ir-Rasul). Bukhari and Muslim have related on the authority of Hadrat Anas (Radi Allaahu Ta'ala Anhu) that the Holy Prophet (Sallallahu Alaihi Wa Sallam) was more handsome, courageous and generous than anyone else because he was the noblest of all

men, and he was the most gentle. Definitely, the acts and deeds of one possessing these merits will be a model of the best. Prophet, He will be possessing the comeliest face and his character will be of the highest standard. The Holy Prophet (Sallallahu Alaihi Wa Sallam) was therefore, the agglomeration of all the qualities of bodily and spiritual perfection.

May ALLAAH bless him infinitely.

His noble countenance

Hadis: Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: I have never seen a more handsome person than the holy Prophet (Sallallahu Alaihi Wa Sallam). It seemed as if his face was effulgent like the sun. When he smiled the walls seemed to flash." (Madarij -un- Nubuwah). [Kibab-ush-Shifa]

Hind Bin Abi Hâla (Radi Allaahu Ta'ala Anhu) narrated: The countenance of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was noble, dignified and majestic; it was lustrous like the moon on the fourteenth (of the lunar month);

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated: "I am not aware of any kind of 'Amber' (ambergris) or musk or any other aromatic thing ever so fragrant as the odour of the Holy Prophet (Sallallahu Alaihi Wa Sallam). If he shook hands with any one, the man would feel the sweet smell all the day. If he stroked the head of a child, the child would be distinguished from other children by the pleasant odour (of the Holy Prophet's hands). If the holy Prophet (Sallallahu Alaihi Wa Sallam) passed by any path, any one going in search of him would know by the scent that he had passed by that path. His noble body possessed this sweet smell

even without the use of any perfume. May ALLAAH bless him and greet him with worthy greeting."
[Nashrut-tib]

Sublimity of character

ALLAAH, (the Most High) has praised in the Holy Qura'an the fullness, strength and grandeur of the noble character and virtues of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in the following words:

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

You are of a very high standard of character. 68/4

كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And the favour to you of your Lord has been great. The Holy Prophet (Sallallahu Alaihi Wa Sallam) has himself said:

بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

I have been sent to improve the morals of human beings to perfection. Another tradition says;

لِأُكَمِّلَ مَحَاسِنَ الْأَفْعَالِ

I have been sent to complete good deeds.

كَانَ خُلُقُهُ الْقُرْآنَ

From the above it is evident that all the virtues and noble qualities had been concentrated in him. It could not be otherwise, since ALLAAH (the Most High) who is All-Knowing, was Himself his teacher. When Hadrat Aishah (Radi Allaahu Ta'ala Anha) was asked about the noble character of the Holy Prophet (Sallallahu Alaihi Wa Sallam), she said, "His character was the QURAAN. The evident meaning of this is that he possessed all those noble qualities and virtues that have been declared as noble in the glorious QURAAN.

In his Kitab-ush-Shifa Qadi 'Iyad (ALLAAH's Mercy

be on him) mentions further that the Holy Prophet's pleasure was bound with the pleasure of the QURAAN, and his displeasure with the displeasure of the QURAAN. The meaning is that he was pleased with obedience to the Divine Command and was offended when it was disobeyed and sins were committed.

In Awarif-ul-Ma'arif it has been stated that the meaning of Hadrat Aishah (Radi Allaahu Ta'ala Anha) was that the Glorious Qura'an was itself his teacher of morals, and that this alone is the meaning and interpretation of the assertion that "His character was the QURAAN".

It is indeed a fact that no comprehension or speculation can ever succeed in fully understanding the lofty position of the Holy Prophet (Sallallahu Alaihi Wa Sallam) and the essence of his nature. Only ALLAAH (the Most High) can know it, in just the same way as none but the Holy Prophet (Sallallahu Alaihi Wa Sallam) could know ALLAAH (the Most High).

No one is aware of the interpretation of this but ALLAAH (the Most high). [Madarij -un- Nubuwah]

LONG SUFFERING AND FORGIVENESS

The long suffering, patience and forgiving nature of the Holy Prophet (Sallallahu Alaihi Wa Sallam) are the highest qualities of Prophet-hood. According to a tradition, the Holy Prophet never avenged himself for any personal or financial matter. The hardest suffering fell to the lot of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in the battle of UHUD, when the unbelievers fought against him and caused him severe grief and affliction, he not only contended himself to suffer, be patient and forgive, but taking pity on them also excused them

for their disbelief and ignorance, and said,

اَللّٰھُمَّ اھْدِ قَوْمِیْ فَاِنَّھُمْ لَا یَعْلَمُوْنَ ۔

"O' ALLAAH ! Show my people the right path, for they know not".

In another tradition, the words;

اَللّٰھُمَّ اغْفِرْ لَھُمْ

('O ALLAAH! Forgive them') are also included. When the Companions who felt grieved at this, said, "O Apostle of ALLAAH! would that you had cursed them, so that they were annihilated", he replied. " I have not been sent to curse, but to call people to the truth, and as a mercy for creation".
(Ash-Shifa, Madarij -un- Nubuwah)

Fortitude and perseverance

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "In the Path of ALLAAH I have been taunted and threatened more than any one else, and also I have been tortured many times. Once I had to pass thirty days and nights in such dreadful want that Bilal and I had nothing that any living being would eat, except what little Bilal had kept hidden under his arm." (Ma'arif -ul- Hadis, Shama'il -e- Tirmizi)

Taif incident

The Holy Prophet (Sallallahu Alaihi Wa Sallam) accompanied by Hadrat Zaid Haris went to Ta'if to preach oneness of ALLAAH, and to invite the people to Islam, whereupon they got enraged and set about maltreating him. The chiefs instigated the local urchins to mischief. While he was preaching these rowdies pelted him with stones so heavily that he began to bleed profusely; the blood congealing in his shoes made it difficult

for him to take out his feet for making ablution. On one occasion the rogues and vagabonds abused him, clapped hands and jeered at him so much that he was forced to seek shelter in a house. Once while preaching in the same town he received so many injuries that he fainted and fell down. Hadrat Zaid (Radi Allaahu Ta'ala Anhu) lifted him on his back: took him outside the habitation and sprinkled water on his face to bring him round.

In spite of the catastrophe and hardships faced in this journey and the sorrow that not a single person embraced Islam, the heart of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was full of love and glorification of ALLAAH (the Most High). The prayer he made at this time is as follows:

اللهم إليك أشكو ضعف قوتي وقلة حيلتي وهواني
على الناس يا أرحم الراحمين أنت رب المستضعفين
وأنت ربي إلى من تكلني إلى بعيد يتجهمني أو إلى عدو
ملكته أمري إن لم يكن بك علي غضب فلا أبالي
ولكن عافيتك هي أوسع لي أعوذ بنور وجهك الذي
أشرقت له الظلمات وصلح عليه أمر الدنيا والآخرة
من أن ينزل بي غضبك أو يحل علي سخطك لك
العتبى حتى ترضى لا حول ولا قوة إلا بك

"O ALLAAH! To thee I complain of my helplessness, feeble strength and of man's haughtiness towards me. O Most Merciful, O Lord of the helpless, Thou alone art my Lord. To whom dost thou entrust me: to strangers who will be outrageous to me, to an enemy who will control my right and wrong? But if Thou art not unhappy with me then I care nothing for all the tribulations for Thy grace as well as comfort is more enough than for me. I seek refuge in Thine

> countenance - which brings forth light from darkness and adjusts the works of the world and the Hereafter - lest Thy wrath and Displeasure should befall me. Thine is the right to reprove and admonish till Thou art pleased. There is no strength or power except with thee". (Tabari)

While returning from Ta'if the Holy Prophet (Sallallahu Alaihi Wa Sallam) also said; "Why Should I pray for the destruction of these people? I do hope that their posterity will certainly be among the believers in the one ALLAAH."

(Sahih Muslim, Rahmat -ul- lil 'Alamin)

Magnanimity and grace

The Makkan unbelievers persecuted the Holy Prophet (Sallallahu Alaihi Wa Sallam) and his followers incessantly for twenty one years. They left no stratagem unused to harass and trouble the worshippers of one ALLAAH and compelled them to leave their hearth and home. But when Makkah was conquered, these worst enemies of Islam were completely at the mercy of the Holy Prophet (Sallallahu Alaihi Wa Sallam) so much so that just a nod from him would have heads rolling in the dust: But what did actually take place? To the mighty chiefs of Quraish who stood before him bowing their head in fear and shame, the Holy Prophet posed a question, " Do you know how I am going to deal with you today? "They replied in suppressed tones, "O Truthful and Trustworthy one! You are our noble brother and a noble brother's son. We have ever found you merciful'.

The Holy Prophet said, " I tell you the same thing today as Yusuf (Joseph) had told his brothers - No reproach shall be on you this day: Go, I set you all free". (Kitab-ush-Shifa: Ibn Hisham)

His Impeccable nature

Prophet (Sallallahu Alaihi Wa Sallam) was free of the major sins in all his words and deeds. Failure to keep a promise, and evasion of truth knowingly or unknowingly, in health or in illness, in a serious mood or in a light disposition of mind, in anger or in pleasure were quite foreign to his nature. (Nash-rut-tib)

Keeping his word

On the occasion of the Battle of Badr the number of the Muslims was very small and they stood in need of every hand they could muster. Huzaifa bin-al-Yaman and Abu Husail two of his companions came to the Holy Prophet (Sallallahu Alaihi Wa Sallam) and said, "O Apostle of ALLAAH! we are just coming from Makkah. The unbelievers had captured us on the way and have released us on the condition that we do not fight on your side. We agreed under coercion, but we will certainly fight the un-believers". The Holy Prophet said, "Not at all! Keep your word, and leave the battle field. We (Muslims) will keep our word in all circumstances. We need the help of ALLAAH only." (Muslim)

Hadrat Abdullah bin Abil Hammad (Radi Allaahu Ta'ala Anhu) narrated: Before his prophethood I bought something from the Holy Prophet (Sallallahu Alaihi Wa Sallam). As my money fell short I requested him to wait at the spot. And promised to come back in a while. But the matter slipped out of my mind somehow and after three days when I returned to the spot I found the Holy Prophet (Sallallahu Alaihi Wasallam) still waiting there. He only said, "You put me to great trouble. I have been waiting for you here for three days."

(Abu Daud).

In this instance we find an excellent instance of the modesty of the Holy Prophet (Sallallahu Alaihi Wa Sallam) and his faithfulness in fulfilling a promise.

Valour

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) told me, "I have been favoured with superiority in four things, viz. generosity, valour, manly vigour, and victory over opponents". He was indeed a man of dignity both before prophethood and during it.
(Nashrut - Tib)

On the occasion of the battle of Hunain, a sort of commotion perplexity, trepidation and fluster seized the noble companions, but the Holy Prophet (Sallallahu Alaihi Wa Sallam) did not stir from his position - he remained on his horse, Abu Sufyan Ibn Haris stood holding the horse's bridle - though the unbelievers wanted to set upon him. He calmly alighted from his mount, prayed to ALLAAH for help, picking up a handful of dust and flung it at the enemy, while he chanted: I am Prophet. It is not a lie. I am descendant of Abdul Muttalib'.

On that day no one was as brave, daring and fearless as he was. [Madarij-un-Nubuwah]

Hadrat Ibn –e- Umar (Radi Allaahu Ta'ala Anhu) narrated: I have seen no one more courageous, energetic or generous, or possessing other merits to a higher degree, than the Holy Prophet (Sallallahu Alaihi Wa Sallam). On the day of the Battle of Badar we regularly took refuge by his side, and any one who kept close to him, while he was close to enemy on the battle field, was considered to be very brave, since that meant closeness to the enemy.
(Nashr -ut- Tib)

Benevolence

Hadrat Ibn -e- Abbas (Radi Allaahu Ta'ala Anhu) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) was more generous than anyone else (that is, no one could equal him in generosity). Though he himself lived a poor man's life, he was more generous than kings. Once a woman presented a wrapping sheet at a time of dire need. Just as he (Holy Prophet) put it about his shoulders, some one begged for it and he gave it away without hesitation. He used to borrow money to help the needy. When the lender pressed for repayment, he would pay if he had something from somewhere. Anything left over he would distribute among other needy people, and would not enter his house so long as any thing remained undisbursed. During the whole month of Ramadan, he was particularly generous. (His generosity during the other eleven months would not equal his generosity during this particular month). When the angel Gabrial would visit him during the months revealing the word of ALLAAH, the Holy Prophet (Sallallahu Alaihi Wa Sallam) was more munificent and benevolent than the rain-laden monsoon. [Khasa'il -e- Nabawi]

It is related in a tradition of Tirmizi that the Holy Prophet (Sallallahu Alaihi Wa Sallam) once received ninety thousand dinars (equivalent to more than twenty thousand rupees) form some where. He had them heaped on a piece of coarse cloth and distributed them then and there. After nothing was left, a needy person came. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "I have nothing left with me now. Borrow from some one in my name. "I will repay when I have money."

[Khasa'il -e- Nabawi]

Hadrat Jâbir (Radi Allaahu Ta'ala Anhu) narrated that it never happened that anyone asked the

Prophet for something and was refused. Hadrat Anas (ALLAAH be pleased with him) has related that the Holy Prophet (Sallallahu Alaihi Wa Sallam) never kept any thing for the morrow. Hadrat Ibn -e- Abbas has related that the Holy Prophet (Sallallahu Alaihi Wasallam) was the most generous of all men, and was particularly so in Ramadan. [BukhAri]

The Holy Prophet (Sallallahu Alaihi Wasallam) had six dinars one day. He spent four, and two remained with him. The whole night he could not sleep on their account. Hadrat Aishah (Radi Allaahu Ta'ala Anha) said: That is nothing serious. Give them away tomorrow (in charity). The Holy Prophet (Sallallahu Alaihi Wa Sallam) answered: 'O Humaira! (title of Hadrat Aishah) How do I know whether I will survive till tomorrow or not"? [Mishkat -ul- Masabih]

Contentment and trust in ALLAAH

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) never stored anything for the morrow. [Sham'al -e- Tirmizi]

In other words, whatever he had, he gave away to others and never kept it for the next day for his own needs. This extreme reliance on ALLAAH was based on the conviction that the Lord who gives today would also give the next day. This was the practice for his own person, for he placed the whole maintenance expenses of his wives at their disposal all at one time and they were free to spend the money or save it as they please, but being the wives of the Holy Prophet they were equally generous. [Khasa'il -e- Nabawi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has said: "If the mount Uhud were to turn into gold

for me, I would not like to have a single dinar left with me by night fall, unless it were for the repayment of dues." This is a proof positive of his bounty and munificence and generosity. It was on account of this generosity that he was always in debt, and when he died, his coat of armour was under mortgage to meet his house-hold expenses. (Nashrut-Tib)

Modesty

It is narrated by Hadrat Aishah (Radi Allaahu Ta'ala Anha) that the Prophet was never harsh in speech neither by habit nor by intention. He never spoke unbecomingly even in the market place. He never requited evil with evil; on the contrary, he always forgave. Because of modesty he never fixed his gaze on any one's face. If he ever found it necessary to speak about any thing unbecoming, he always expressed himself indirectly.

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated that he was extremely open-hearted, truthful in speech and gentle in nature. In social intercourse he was most gracious. If any one asked him to meals he always accepted the invitation. He never refused a present even if it was no more than the trotters of a cow or goat, and made it a point to give something in return for the present. He always accepted an invitation no matter whether it came from a free man or a bondsman or a bondswoman, or a poor man. He visited every sick person even in the outermost part of Madina. He accepted the plea of any one apologizing to him; sometimes he spread his own cloak to seat the guest; often he left his own cushion and pillow for his guest. He never interrupted others. He was un-excelled in smiling and cheerfulness of disposition, except when receiving a revelation or delivering a sermon or speech (when, of course, he was in ecstasy,

which was no occasion for smiling or the manifestation of cheerfulness). [Nashrut - Tib]

Honesty and trustworthiness

When the Prophet began to preach the true religion, the whole community became his enemy and spared no pains to harass and persecute him, yet there was not a single pagan who doubted his honesty and trustworthiness. On the contrary, people used to bring and leave their money in his trust, they considered none in Makkah more honest and trustworthy than him. One purpose of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in leaving Hadrat Ali behind on the occasion of his migration (to Madina) was indeed that he should return to every one their deposits before coming over to Madina. (Madarij -un- Nabuwah)

Humility

Hadis: It is narrated on the authority of Hadrat Umar (Radi Allaahu Ta'ala Anhu) that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said:

"O Muslim ! Do not extol my merits unduly in the way the Christians have praised Jesus. I am only a servant of ALLAAH and his Apostle." [Madarij-un-Nubuwah; Zadul Ma'ad; Shamail -e- Tirmizi]

It is narrated by Hadrat Umama (Radi Allaahu Ta'ala Anhu): As the Holy Prophet (Sallallahu Alaihi Wa Sallam) once came to us walking with the aid of his stick, we stood up to pay him respects. He said: "Do not stand up to pay respect as the non-Arabs do. I am only a servant of ALLAAH and eat and sit like any other servant of ALLAAH". His remark was due to gentleness and humility.

[Madarij -un- Nabuwah]

It is narrated in the traditions that once in the course of a journey, some of the Prophet's companions wanted to slaughter a goat and distributed the work between themselves. One of them undertook to do the slaughtering, another the skinning, yet another the cooking. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "I undertake to gather the firewood. The companions said, "We will do this ourselves". He remarked: "I know that you would willingly do it, but I do not like to be someone in particular in a gathering. ALLAAH, the Most High does not like that."

Khasa'il -e- Nabuwa

Hadart Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: I accompanied the Holy Prophet (Sallallahu Alaihi Wa Sallam) to the market. He bought cloth for four dirhams, and told the seller: 'Weigh the material to your advantage'. (Cloth was perhaps sold by weight in those days). The man was astonished and said: "I have never heard anyone paying the price saying that". Thereupon I said: 'Woe be to you! You do not know your Prophet?' Then leaving the scales aside the man stood up and kissed the hands of the Prophet (Sallallahu Alaihi Wa Sallam). The Prophet withdrew his hand and said: "This is a Persian custom : they kiss the hands of their kings and superiors. I am no king. I am only a man among you. (He said this, as was his noble wont, by way of humility). Then he picked up the cloth. I advanced with the intention of taking the cloth from him but he said; "It is right of the owner alone to carry his things,unless he is weak and unable to lift them, and then his brother ought to help him". [Madarijun Nubuwah]

It has been narrated by Hadrat Anas (Radi Allaahu Ta'ala Anhu) that the Holy Prophet (Sallallahu Alaihi Wa Sallam) performed the pilgrimage (Hajj)

mounted on an old pack saddle covered with a piece of cloth costing not more than four dirhams. He was praying: "O ALLAAH! make this pilgrimage one which has in it no hypocrisy and publicity.

[shamail-e-Tirmizi]

When Makkah was conquered and the Holy Prophet (Sallallahu Alaihi Wa Sallam) accompanied by his companions entered the city, he bent his head so low on his pack saddle in humility and submission before ALLAAH (the Most High) that his head was about to touch the front edge of the wood.

[Kitab -ush- Shifa]

Hadrat Anas also narrated that to the companions there was no one dearer than him in the world, yet they never stood up on seeing him, because he did not like it. (Shamail-e-Tirmizi)

On a certain occasion some emissaries of the Negus, King of Abyssinia arrived. The Prophet (Sallallahu Alaihi Wa Sallam) stood up out of courtesy. The companions asked him to let them have the pleasure of attending on them. But he said: They have received and cared for our companions well, and respected them: I want to repay that debt. (Madârij-un-Nubawah)

Purity of heart

Ibn –e- Mas'ud (Radi Allaahu Ta'ala Anhu) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) commanded: None of my companions should carry tales to me about any one. I would rather that when I come to you, my heart should be clean about you all.(Abu Da'ud, Tarijuman -us- Sunnah, Kitab -us- Shifa)

Gentleness and sympathy

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated, "The Holy Prophet (Sallallahu Alaihi Wa Sallam) was very gentle and kind. One day he sent me on some errand. I said, 'By ALLAAH, I will not go though in my heart I said I will certainly go on the errand on which the Prophet has sent me. Then I set out and came by some children in the market place. Suddenly I felt some one pulling my hair from behind me. As I turned to look, I saw the Prophet laughing. He asked, "Anas! Will you go there where I had sent you". I said, 'Yes, O Prophet of ALLAAH! I will certainly go.'

[Mishkat: Hayatul Muslimin]

Self denial and forbearance

It is narrated that Zaid Ibn Sha'na was formerly a Jew. Once he narrated: There remained no sign of prophethood that I had not seen in the Prophet (Sallallahu Alaihi Wa Sallam) except two which I had not yet had an occasion to observe: One, that his clemency would have the better of his anger, and the other that howsoever insolently one might behave towards him, he would only become more forbearing. I was looking for a chance to test him on both these points. One day he came out of his apartment. Hadrat Ali was with him. A man looking like a bedouin came and said, 'O Apostle of ALLAAH! My people have become Muslims. I had told them that when they adopted Islam they would get bountiful subsistence. But now a famine has occurred instead. I am afraid they might renounce Islam. If you consider it proper, grant them some help". The Prophet looked towards someone. 'Ali said, "O Apostle, there is nothing in hand at the moment. I, who was till then a Jew, saw this and said, 'Muhammad! If you undertake to deliver to me at a fixed time a particular quantity of dates

from a certain person's orchard, I can give you the price in advance. 'The Apostle said, 'That is not acceptable, but if you do not particularize the orchard, I may agree". I accepted his suggestion, and gave him 80 misqals (1 misqal = 4.4 gm) of gold being the advance price of dates. He handed over the gold to the bedouin, saying, 'Be judicious and meet their needs with this gold. When a few days were still left for the payments to fall due, the Prophet (Sallallahu Alaihi Wa Sallam) accompanied by his companions, among whom were Abu Bakar, 'Umar, 'Uthman and Ali (Radi Allaahu Ta'ala Anhu) was seated near a wall after the funeral prayer for someone. I went to him and catching hold of the corner of his tunic said very harshly, "Muhammad! You have not paid my debt. By God I know all of you, descendants of Abdul Muttalib too well. You are bad payers." 'Umar stared at me with ire and said 'O enemy of ALLAAH! Had I not been mindful of the Apostle I would have struck off your head. But the Apostle was looking at me quite tranquilly. He told Umar with a smile, "Umar ! He and I are in greater need of something else. You had better tell me to pay back the debt, and him to demand payment in a better manner. Go, take him along with you and pay the money due to him. And as a compensation for your rebuking him give him twenty sa' (about 2 maunds) more of dates." I asked him, "Why these 20 sa' more? 'Umar replied, "That is by order of the Apostle (Sallallahu Alaihi Wa Sallam). Then I said, 'Do you know me?" He said, "No." I told him, "I am Zaid Ibn Shana." He asked me, "Do you mean Zaid Ibn Shana who is a great scholar of Jews?" I replied, "Yes, the self same man." Then he said, "Being such a man of mark, how is it that you behaved so rudely with the Apostle (Sallallahu Alaihi Wa Sallam)?" I told him that of all the signs of prophethood two had remained which I had not by then had an occasion to test - namely that his

clemency would have the better of his anger and that howsoever insolently one might behave towards him, he would only become more forbearing. Now I have tested both. Now I make you witness of my accepting Islam. Half of my riches I give away as charity to the Muslim community. Then he (Zaid Ibn Shana) came back to the Apostle and embraced Islam. Zaid participated in many Ghazwahs and attained martyrdom in the battle of Tabuk.
[Jami -ul- Fawa'id, Khaṣa'il -e- Nabawi]

Imam Bukhari (ALLAAH's mercy be on him) narrated on the authority of Hadrat Anas (Radi Allaahu Ta'ala Anhu) as follows: Once I was going with the Holy Prophet (Sallallahu Alaihi Wa Sallam) who had around his neck a hard bordered Yamani mantle. An Arab approached him and seizing hold of the mantle began to tug and twist it hard. I saw that the Prophet's neck had become bruised by the hard border. The Arab then said: "O Muhammad! Order something to be given to me out of ALLAAH's assets under your control". The Prophet (Sallallahu Alaihi Wa Sallam) looked at him with a smile and commanded me to give something to him. [Madarij -un- Nubuwah]

Once famine befell Makkah. People began to fall to even bones and carrion. Abu Sufyan, who as at that time was one of the dire enemies of the Prophet, came to him and said, 'Muhammad, you preach good treatment of kinsfolk. Your people are now dying of starvation. Why do you not pray to ALLAAH for them?" Although his persecution at the hands of the Quraish and their mischief had crossed all limits, the Prophet, on hearing Abu Sufyan's words, raised his hands at once to pray. ALLAAH, the Magnificent, then caused a torrential rainfall, putting an end to the famine. [Bukhari]

Devotion and piety

Hadis: Hadrat Anas narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to supplicate ALLAAH in his prayers. "O ALLAAH! Let me live a poor man, let me die a poor man and raise me on the last day in the company of poor men."

[Tirmizi, Baihaqi, Ibn Maah Ma'arif -ul- Hadis]

Hadis: One of the companions of the Holy Prophet narrated that some men sitting with the Holy Prophet (Sallallahu Alaihi Wa Sallam) were talking about richness and worldly prosperity (i.e. their merits and demerits with reference to their usefulness for the faith and the Hereafter). The Prophet (Sallallahu Alaihi Wa Sallam) said: If any one fears ALLAAH and carries out his commands, there is no harm for him to be rich. For those fearing ALLAAH, healthiness of body and mind is better than wealth, and pleasing disposition is also one of the bounties of ALLAAH" (for which thanks have to be offered).

[Musnad Ahmad: Ma'arif -ul- Hadis]

Hadis: It is narrated that Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) said to Urwa (Radi Allaahu Ta'ala Anha) "Nephew! We (i.e. the members of the Prophet's house) used to lead such a life that often two full moons passed before kitchen fire was lit in the house of the Apostle. 'Urwa thereupon asked, How did you then keep your body and soul together"? 'Aisha replied, 'Just on a few dates and water (we carried on). However, some Ansar neighbours of the Prophet had milk giving animals and they occasionally sent milk to him by way of gift. He used to share it with us.

[Bukhari, Muslim, Ma'arif -ul- Hadis]

Hadrat 'Aishah has also narrated that the Prophet breathed his last in such circumstances that his armour was under mortgage with a Jew for thirty

sa' of barley. [Bukhari, Ma'arif -ul- Hadis]

Fear of ALLAAH

Abdullah Ibn Shikhkhir narrated that the Prophet was always pensive and was seldom merry and joyful (This condition was due to his concern for the Hearafter). He used to beg forgiveness of ALLAAH seventy or hundred times. It appears that this was either intended to serve as an example for the 'Ummah to follow, or to beseech forgiveness for the Ummah itself. Another reason might have been that all the time he was deep in the ocean of divine knowledge and proximity and continued to attain higher and higher degrees as divine lights are in a state of regular renewal to suit the capacity of the seeker. Since his capability was ever increasing, the divine lights were also limitless. Hence when he found the succeeding state higher than the previous one, Prophet (Sallallahu Alaihi Wa Sallam) ascribed the latter to (his) shortcoming (warranting Istighfar - forgiveness). [Nashrut - Tib]

Tender heartedness

Hadrat Ibn -e- Abbas (Radi Allaahu Ta'ala Anhu) narrated that one of the granddaughters of the Prophet (Sallallahu Alaihi Wa Sallam) was in the last throes of death. The Prophet took her in his lap with her face towards him. She breathed her last in this position. 'Um Aiman (who was a maid servant of the Prophet) began to cry loudly whereupon the Prophet remarked: "Have you started crying in the presence of the Prophet of ALLAAH? As the Prophet himself was deeply moved, she replied: "You too are also full of tears." The Prophet said: "His so weeping to this extent is not forbidden. It is a mercy of ALLAAH" (that He softens the hearts of His servants and instils in them feelings of sympathy and grace). He further said: "A believer is always in a good state, so much

that even when his own soul is withdrawn, he keeps on praising ALLAAH" (glorified be He).
[Shama'il-e-Tirmizi]

Hadrat 'Aishah narrated that the Prophet (Sallallahu Alaihi Wa Sallam) kissed the forehead of 'Usman Ibn Maz'un after his death and at that time tears were rolling down his eyes. [Shamail–e-Tirmizi]

Abdullah bin Shikhkhir reported that once he came to the Prophet (Sallallahu Alaihi Wa Sallam) while he was saying prayers. His voice was like the simmering of a (boiling) pot, since he was sobbing.
[Tirmizi]

Abdullah Ibn -e- Mas'ud narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) once asked me to recite to him from the QURAAN. I said, 'O Apostle, it has been revealed to you. Am I to recite it to you?' The Apostle said: "It pleases me to hear it from others". In compliance with his command I began to recite Surah An- Nisa. As I came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا

How will it be when we bring a witness from each people and bring you (O Muhammad) as a witness against these (people).

I looked at the countenance of the Apostle (Sallallahu Alaihi Wa Sallam) both his eyes were overflowing with tears. [Shama'il-Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated: The Apostle was once at the grave of his daughter, Umm Kulsum, tears were flowing from his eyes.
(Shama'il -e- Tirmizi)

Mercy and compassion

One of his companions came to the Prophet (Sallallahu Alaihi Wasallam). In his hands he had some birds chicks which were chirping. The Prophet asked him what those chicks were. The Companion said, "O Messenger! As I was passing by a bush, I heard the chirping of these chicks, so I took them away. When their mother saw this she began to circle around my head in her anguish." The Prophet (Sallallahu Alaihi Wa Sallam) said, "Go at once and put them back wherefrom you have taken them". [Mishkat, Ma'arif -ul- Hadis]

The Prophet (Sallallahu Alaihi Wasallam) once went to the orchard of a companion. There he found a camel bellowing with hunger. He stroked it kindly on the back, and calling its owner asked him, "Do you have no fear of ALLAAH in the matter of this animal?"

[Abu Da'ud, Mar'arif -ul- Hadis]

Hadrat Abu Mas'ud Ansari (Radi Allaahu Ta'ala Anhu) was once belabouring his slave. The Prophet (Sallallahu Alaihi Wa Sallam) happened to come along, and feeling grieved, said, 'Abu Mas'ud! ALLAAH has more power over you than you have over this slave. Hearing the Prophet's words Abu Mas'ud began to tremble with fear and said, 'O Prophet of ALLAAH! I set this slave free in the name of ALLAAH." The Prophet (Sallallahu Alaihi Wa Sallam) remarked, "Had you not done this, hell fire would have touched you."

[Abu Da'ud]

Devoutness

It has been narrated by Ibn Abbas (Radi Allaahu Ta'ala Anhu) that once he visited the Holy Prophet (Sallallahu Alaihi Wasallam) and he found that

the Holy Prophet (Sallallahu Alaihi Wasallam) was having temperature and that he had tied a band round his head. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said. "Hold me by the hand." He did so and the Holy Prophet walked to the mosque and taking his seat on the mimber (pulpit) said, "Call aloud for all men to gather here". He gathered the men. Then after praising ALLAAH, he said. "The Time for my departure from amongst you is near. So if I have hit anyone on the back, he may revenge himself by doing likewise. If I have slandered any one, he may slander me. Whoever has any claim against me for money or belongings may realize it from my money or belongings. No one should have the apprehension that retaliation will cause rancour in my heart for rancour is against my nature and is not becoming for me. Know it well that whoever recovers his rights from me, or forgives me is dear to me and helps me to go to the presence of ALLAAH with a happy heart. I do not content myself with making this announcement just once; I will make it again." Thereafter he came down from the mimber. After performing his Zuhr (mid-day) Salaah, he went again to the mimber and made the same announcement. He also repeated his statement about rancour. He added, "If one owes him anything, he would repay it unmindful of disgrace in this world since disgrace in this world is far less grave than disgrace in the next".

One of the audience got up and said, "You owe me three dirhams". The Prophet (Sallallahu Alaihi Wa Sallam) said, "I neither say that the claim is false, nor ask for an oath, but I would like to know more about this debt of three dirhams". The man replied, "One day when a beggar had come to you, you asked me to give him three dirhams". The Holy Prophet (Sallallahu Alaihi Wa Sallam) commanded him (Fadl) to give the claimant three dirhams. Then

another man got up and said, "I owe three dirhams to the Baitul-Mal (public exchequer) I had once mis-appropriated this amount." The Prophet (Sallallahu Alaihi Wa Sallam) asked, 'Why did you commit misappropriation? The man replied "I was in great straits at that time". The Prophet (Sallallahu Alaihi Wa Sallam) asked me (Fadl) to take the money from the man. Then the Holy Prophet (Sallallahu Alaihi Wa Sallam) proclaimed, "If any one is in any strait, let him ask me to pray for him (since the departure is near at hand)". A man got up and said, "I am much given to falsehood, am a hypocrite and sleep too much. "The Prophet (Sallallahu Alaihi Wa Sallam) prayed for him, "O ALLAAH! Make him truthful by Thy Grace. Grant him perfectness in faith. Cure his excessive sleepiness". Then another man rose up and said, "O Messenger of ALLAAH! I speak lies and am a hypocrite. There is no sin that I have not committed." 'Umar (Radi Allaahu Ta'ala Anhu) warned him against publishing his sins. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Umar! Hold your peace. Disgrace in this world is lighter (to bear) than disgrace in the next." Then he prayed "O ALLAAH! Bestow upon him truthfulness and perfectness in faith, and ameliorate his condition." Another man now got up and said, "O Apostle of ALLAAH! I am a coward, and suffer from excess of sleep." The Holy Prophet (Sallallahu Alaihi Wasallam) prayed for him too. After that we marked that nobody else was as brave as he was.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) then went to the apartment of Hadrat 'Aishah (Radi Allaahu Ta'ala Anha), and addressed the ladies in like manner, repeating every thing that he had said before the men. A lady companion said, "O Apostle of ALLAAH! I am unable to control my tongue!" The Holy Prophet (Sallallahu Alaihi Wa Sallam) prayed for her. Then he proclaimed, If any

one of you is apprehensive of any of his affairs, let him come forward for such prayer (since the departure is near at hand)". Consequently the Holy Prophet (Sallallahu Alaihi Wa Sallam) prayed for a number of people for various purposes. May ALLAAH shower his infinite blessing on him.

[Majma -uz- Zawa'id, Khasail-e-Nabawi]

Communion with ALLAAH

Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) remembered ALLAAH every moment and all the time, and was ever busy in meditation. Nothing could hold him back from the contemplation of ALLAAH. Every thing he said would be in remembrance of ALLAAH, mentioning about Paradise and Hell to encourage the desire to do good and excite fear of the consequence of evil works all this was in remembrance of ALLAAH. His every breath, every movement of his heart and tongue, his sitting down and getting up, his standing and his laying down, his moving about, his walking, his riding, his travelling and his stay, his eating, drinking and smelling no act, aspect or circumstance of his life but had the contemplation of ALLAAH inherent in it, whatever its mode might be.

His day and night Salaahs and devotions

From the time, the Holy Prophet (Sallallahu Alaihi Wa Sallam) woke up for Tahajjud (Salaah of the past midnight) to the time of going to bed, at all times and moments, in all conditions and circumstances, in every practice and behavior, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to perform Salaah. These Ad'iya Masura (Prayers handed down by traditions) comprehend all purposes and needs. He has also taught Prayers for specific occasions, purpose and needs. [Madarij -un- Nubuwah]

Faqr (austerity) of the Holy Prophet

Imam Qastalani (Mercy of ALLAAH be on him) narrated in his Mawahib. On the one hand it occurs in the traditions that the Holy Prophet (Sallallahu Alaihi Wa Sallam) and his Companions carried on without meals for successive days; sometimes they subsisted only on dates, at others if they could not get even these, they contented themselves with a drink of water. On the other hand it is also mentioned in the traditions that he gave his wives their maintenance expenses for the whole year all at one time. He distributed forty camels among his companions. It is also reported that he sacrificed one hundred camels on the occasion of Hajj and 'Umra or presented a whole flock of sheep to a villager. A large number of instances are also reported about some of his companions who were well-to-do persons - Hadrat Abu Bakr Siddique (the Truthful), 'Uthman Ghani' (the Independent) and Abdur Rehman bin 'Auf (Radi Allaahu Ta'ala Anhum) and they helped the Muslim Community with their wealth on many occasions. If there was such prosperity and ease, what was the meaning of remaining without meals for days on end and that even kitchen fire was not lit in their houses for months. And if there was such indigence that they could often get nothing to eat, what was the meaning of this generosity? This is something which creates confusion in the minds of people.

Imam Tabari (ALLAAH be merciful to him) has explained this. It is related in Fathul Bāri, that this austerity of the Holy Prophet (Sallallahu Alaihi Wa Sallam) and the noble Companions was not due to the fact that they were really destitute, and helpless. The number of such Companions was small, who passed their days in really extreme hardship and indigence. In reality the self imposed hunger and abstention from choice foods by the

Holy Prophet (Sallallahu Alaihi Wa Sallam) and the noble Companions was only sometimes caused by lack of means, otherwise he and his Companions suffered hunger and thirst by their own choice in order to create in themselves the feeling of self denial and sacrifice for others, to express abhorrence and aversion of worldly comforts and luxury, for these make men forgetful of ALLAAH and struggle for truth. [Fathul Bari]

According to Hafiz Ibn Hajar (Mercy of ALLAAH be on him) the fact is that most of the Companions led hard lives so long as they were in Makkah and when they came to Madina, the Ansars cooperated with them in every respect. They accommodated them in their own homes and made them partners in their business. Then Jihad (holy war) began. Other territories were conquered and wealth began to pour in. This brought ease and prosperity to all the Companions. But they did not spend their riches for their own comforts and luxuries; instead, they used all their financial resources for the general welfare of the Muslims.

Abu Umamah (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) told him, "My Lord told me that he could transform the valley of Makkah into a valley of gold, if I so desired. But I said, "No, my Lord! I prefer to remain without meals for one day and eat to my fill the day next, so that the day on which I remain hungry, I may shed tears before Thee and remember Thee, and the day on which I eat my fill, I offer thanks to Thee and praise Thee from the core of my heart".

[Fathul Bari, Madarij -un- Nubuwah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has said: My preceding Prophets also had to face poverty and hunger. Of all the favours of ALLAAH (The Most High) I like this the most. Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated the Holy Prophet (Sallallahu Alaihi Wa Sallam) never ate his fill and he never mentioned that to any one, for he loved poverty more than riches and hunger more than satiation. Very often he would be restless the whole night because of hunger, yet this could not hold him back from fasting the next day. He would fast without eating and drinking anything at night, although had he so desired, he could have prayed to ALLAAH to favour him with all the riches, affluence and comforts of the world, but he always preferred poverty and hunger to luxurious living. Seeing this condition of the Holy Prophet (Sallallahu Alaihi Wa Sallam), I would start weeping while my own condition was no better, and I would say to him, would that we had even barely enough to eat and drink! Be there no ease and luxury, but would that we had at least enough for a simple living. Hearing me speak thus, he said, O, Aishah! What have we to do with the world? Before me, many of my brothers who were Prophets of high determination came to this world. They suffered many hardships but remained patient till they met their Lord and were favoured with high position and diverse comforts. I do not like that I am given ease in this world at the cost of infinite bounties in the Hereafter. I love nothing better than to meet my friends and brothers in this very state. Hadrat Aishah adds that the Holy Prophet (Sallallahu Alaihi Wa Sallam) survived hardly more than a month after this dialogue and left us to meet his real Master.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely we belong to ALLAAH and to Him we return.

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا

May ALLAAH bless him and grant him peace infinitely. [Kitabush - Shifa, Madarij -un- Nubuwah, Shamail]

The philosophy of the existence of human traits in his nature

Like other human beings, the Holy Prophet (Sallallahu Alaihi Wa Sallam) has had occasions to suffer hardships so that his reward be great and his position be very high. It was why he suffered from an ailment and pain, was affected by heat and cold, and experienced hunger and thirst. On some appropriate occasions he got angry and on some he restrained it, he felt weariness and exhaustion, as well as weakness and fell ill also. He also received scratches on falling off his mount. In the battle of UHUD he received wounds in the face and head, and the unbelievers of Taif made his feet bleed. He was given poison and was subjected to sorcery too. He used medication and had recourse to blood letting. After completing his term he moved to the higher world and became free from his abode of trial and tribulation. Had he not suffered bodily pain, divine properties would have been attributed to him. All the facts and events of this life are a lesson and comforts for his Ummah at the time of misfortune. [Nashrut-Tib]

SOME OF HIS NOBLE HABITS AND PRACTICES

After completing the Fajr (morning) Salaah, the Holy Prophet (Sallallahu Alaihi Wasallam) would turn to the people and ask: "Is any one ill that I may visit him to enquire about his health? Has any

one died that I may say his funeral prayers". On getting an answer he would do accordingly. He used to sit on the ground, take his meals on the ground and often also rest on the ground. He would visit all poor and destitute people, inquire of them and run their errands. He never looked down upon anybody. He always attended the funeral of poor people. He used to visit weak, starving and indigent people and help them. He would accept the invitation of the humblest and poorest. He always treated his guests hospitably. He helped in works of public welfare. [Sallallahu Alaihi Wa Sallam]

Whenever he sent any of his companions as a governor or other dignitary, he would advise to preach good things to the people, make things easier for them, present the faith to them in such a way as to attract them to it, and not to create difficulty by their orders. He respected and honored men of knowledge and character. He treated respectable people with kindness. He treated his relations honorably and generously. He never discriminated between the high and low among his relations, and gave help readily to any one who deserved it more. Whenever he met any of his companions he would always be the first to greet and shake hands warmly.

If he ordered a Jihad, he was invariably the first to be ready for it. On the battlefield he was always in the forefront and closest to the enemy. [Adapted from Wasailul-Wasul-ila-Shamail-ir-Rasul]

Forbearance and persevence

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was most patient and forbearing when subjected to persecution. He would pardon anyone who had done him wrong and would treat kindly anybody who had mistreated him. To anyone who had refused to give

to him, he would give generously. In short he always repaid evil with good. If he had two alternatives before him, he would adopt the convenient (less difficult) one, provided it was not a sin. (By this example he has permitted facility and convenience to his followers. It is also common experience that those who are inclined to ease and convenience by nature, prescribed the same for others.)

The Holy Prophet (Sallallahu Alaihi Wa Sallam) never took revenge from anyone for his own person. Apart from Jihad he never struck any man or animal a blow. [Shamail -e- Tirmizi, Nashrut - Tib]

Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) never struck anybody with his own hand - neither a slave nor a woman (wife or bond woman) except in Jihad. I have never seen him taking revenge for any offence done to him. But if any of the prohibitory command of ALLAAH was disregarded, his anger would know no bounds. [Shamail -e- Tirmizi]

Once a bedouin came to the Holy Prophet (Sallallahu Alaihi Wasallam) and seizing hold of his wrap, tugged at it so hard that his neck was bruised, he said, 'Have corn loaded on these camels of mine. If you do this, you will not be parting with your own riches or those of your father's (meaning that every thing available in the Baitul Mâl belongs to the public and not you). The Holy Prophet (Sallallahu Alaihi Wa Sallam) replied: I will give you nothing unless you compensate me for tugging at my wrap. The man said that he would give no compensation. But the Holy Prophet (Sallallahu Alaihi Wa Sallam) smiled and ordered corn to be loaded on the bedouin's camels. [Khasail -e- Nabawi]

Humility

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated

that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to visit sick men to inquire after their health, and to attend funerals. [Shamail -e- Tirmizi] He used to milk his goat and he would sew patches on his clothes. He used to mend his shoes, (if need arose). He used to do work for the household. [Ibn Sa'd]

Magnanimity

He was extremely gentle and never addressed anyone harshly, much less abused or cursed him or her. He treated even the unbeliever and the enemy courteously in the hope of winning them over: and overlooked their apparent rudeness. Inside his house he would do domestic work. Covering himself with his wrap he would take care not to expose his hands and feet (probably when he was sitting). His kind disposition and impartiality were general for everybody. His anger would never get the better of him.

He did not harbour anything about his companions in his heart (against what he professed). He was not habituated to cast shy looks. As such the question of having any ill will in the heart does not arise.

Of all the ill habits the Holy Prophet (Sallallahu Alaihi Wa Sallam) abhorred the most was untruthfulness. [Baihaqui, Ibn Sa'd]

Anxiety for the hereafter

The Holy Prophet (Sallallahu Alaihi Wa Sallam) considered himself a traveller in this world having no concern with comforts and luxuries. He was thus a living example of:

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

Live in this world like a stranger or a passer-by.

[Nashrut-Tib]

Benevolence and generosity

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) received any money or charity, he would not enter his home until he had disbursed the whole of it among the poor and deserving people.
[Nashrut-Tib]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) came across a destitute person, he would give away even his meals to him or her in disregard of this own need. His beneficence and generosity had diverse forms. Sometimes he would give somebody something as a donation, sometimes as a gift. At other times he would give someone his or her right. Now and again he would buy some cloth and after paying the price would make a present of the cloth to the seller, or pay more than the named price. Occasionally he would accept a present and then pay a reward several times more in value. [Madarij -un- Nabuwah]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) never refused to give any thing to any one asking for it. (if he had it, he would give it at once; if not, he would promise to give it some other time, or prayed to ALLAAH to provide it to the man by some other means). [Shamail -e- Tirmizi]

He used to practice charity in various ways in spite of the fact that he himself led a hard life. Sometimes a month, or even two would pass before kitchen fire was lit in his house. Quite often he used to bind a piece of stone to his belly to quell the pangs of hunger. This austerity in the life of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was due, not because of lack of means, but due to asceticism and generosity. Often he provided his wives with maintenance expenses for the whole year while

retaining nothing for himself.
[Madarij -un- Nabuwah]

His disposition

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was very generous. He never said 'No' to anyone asking him for anything. If he had it, he would give it at once; if not, he would gently ask the man to come for it some other time. [Ibn Sa'd]

He was true to his word. In all matters he chose ease and convenience. He took care of all his companions and often inquired about their circumstances. If he had to go out at night he would, rise, put on his sandals, open the door and step out, all so quietly as to disturb no one. Similarly, whenever he re-entered the house he would walk slowly and greet in a low tone, so that no one was disturbed in his or her sleep. [Zad -ul- Ma'ad]

Whenever any one came to him cheerful and happy, he would hold the man's hand in his own to promote affection. [Ibn Sa'd]

If any one who came to see the Holy Prophet (Sallallahu Alaihi Wa Sallam) and if he had a disagreeable name the Holy Prophet (Sallallahu Alaihi Wa Sallam) would give him a new and better name (Ibn Sa'd).

If any one brought to him any thing - money or other things for distribution among the deserving people, the Holy Prophet (Sallallahu Alaihi Wa Sallam) would say: O ALLAAH! Have mercy on this man. [Musnad Ahmad]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) called on any one, he would not stand directly in front of the door but aside, either to the

right or left, announce his presence there by greeting 'As - Salaamu Alaykum.' [Abu Da'ud, Zadul Ma'ad]

If he called on any one at night, he would greet in such a low voice that one who is awake could hear but a person who is asleep would not be disturbed. (Zad-ul-Ma'ad) While walking he kept his gaze fixed on the ground. If he accompanied a group of men he was always behind them. He was always the first to greet anyone appearing before him. He would sit humbly, and take his meals sitting like humble and poor people. He used to entertain his special guests personally. [Zad-ul-Ma'ad]

Prophet (Sallallahu Alaihi Wa Sallam) generally remained silent and would not speak unless necessary, but when he did speak, he spoke so clearly that the hearer could follow it well. His speech was never so lengthy that the listener would get bored, nor so short that the matter would remain inconclusive. He never spoke or did anything in a harsh manner, for he loved to be gentle. He always treated his visitors with due regard. He never interrupted while anyone was speaking, but if the man said anything against the Shari'ah (revealed law) he would stop him or leave the place. He valued every favour of ALLAAH very highly. [Nashrut-Tib]

Prophet (Sallallahu Alaihi Wa Sallam) would not get annoyed if anyone broke or spoiled anything. But he did become indignant if there was any thing against the faith. [Nashrut - Tib]

He never lost his temper about any personal matter nor did he revenge himself on any one. If he was annoyed with one, he would turn away his face but would never express displeasure in words. When pleased he would lower his eyes. He was extremely modest - indeed more modest than a virgin behind her veil. Because of this deep modesty he would never stare at anyone's face. [Ibn Sa'd]

If by chance anyone received an injury at his hands, he would, without hesitation, offer an opportunity for taking revenge or would present something in recompense. [Zad -ul- Ma'ad]

If any poor man or a maid or an old women wanted to have a word with him, he would stand aside, off the road, or would sit down there to listen to the person. He would inquire after the health of any sick person and would always accompany a funeral procession. [Ibn Sa'd]

He was so unassuming by nature that he enjoined it upon his Ummah not to elevate him beyond his status.

لَا تُطْرُوْنِيْ

(No appreciation at other's cost) [Zad-ul-Ma'ad]

When he came across his companions, he would shake hands with them and would pray for them. [Nasa'i]

If he intended to call someone whose name he did not know, he would say: O Abdullah! (Servant of ALLAAH) (Ibn Sa'd). While walking he would not look to his right or left. (Hakam - Ibn Sa'd)

The Prophet (Sallallahu Alaihi Wa Sallam) consoled and comforted everybody. He never treated anyone harshly. He defended himself against his cruel and mischievous foes with propriety but treated all with courtesy. Everything he did was according to a well thought out plan. He remembered ALLAAH constantly. If he went to a gathering, he would sit down wherever there was room. When addressed by several people, he would reply to everyone in turn. [Nashrut Tib]

For a complete recitation of the Holy QURAAN, he never took less than three days. [Ibn Sa'd]

Hadrat 'Aishah (Radi Allaahu Ta'ala Anhu) narrated that there was no one equal to him in nobility of character. Whenever called by anybody, a companion or a member of the family, he invariably answered with LABBAIK (Here I am at your service).
[Zad -ul- Ma'ad]

He used to say the voluntary Salaah in privacy so that Salaah to that extent might not be trying for the Ummah to follow. [Zad -ul- Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "I have made a covenant with Allaah (the most high) that if I abuse or curse anybody, my abuse should become an expiation of his sins and a means of access of ALLAAH". [Zad -ul- Ma'ad]

If he once began to do something good, he would make it a regular feature. [Abu Da'ud]

If he lost his temper while standing, he would sit down, if sitting he would lie down (to dissipate his anger). [Zad -ul- Ma'ad Ibn Abiddunya]

Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used his right hand for performing ablution, eating and drinking and the left hand for cleaning his body parts and other such duties. [Zad -ul- Ma'ad: Abu Da'ud]

It was a habit of the Holy Prophet (Sallallahu Alaihi Wa Sallam) that if any of his companions met him and stopped on the way, he himself would also stop and not move until the man took leave of him. If any one wanted to shake hands with him, he would extend his hand and would not withdraw his hand until the man himself did so. [Ibn Sa'd]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) passed by children, he would greet them.
[Zad-ul-Ma'ad]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated: Anybody coming face to face with the Holy Prophet (Salalahu Alaihi Wasallam) would be struck with awe, and whoever met him with cheerful intention would love him. I did not see a person so handsome and accomplished either before or after him.

[Nashrut - Tib]

When pleased, the Holy Prophet (Salalahu Alaihi Wasallam) would lower his eyes.

If he came to know of some failing of any one he would not say, what is wrong with this man that he does so and so? But rather, What is wrong with the people that they do so and so?

[Shama'il -e- Tirmzi, Abu Da'u']

He would say only such things as would get a reward from ALLAAH. If any stranger came to him he would take care of him. He treated all and sundry so well that every body thought he loved him the most. If anyone talking to him sat down, the Prophet (Sallallahu Alaihi Wa Sallam) would not rise until the man himself rose. [Nashrut - Tib]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: "Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) was thoughtful he would raise his eyes to the heavens and say, 'Glorified be Allâh ! and when deeply engrossed in praying and shedding tears, would heave, 'O Thou art Alive and Eternal'. [Tirmizi]

In another tradition it is related that whenever in a gloomy mood, he would often stroke his beard or comb it with his fingers and say:-

حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيْلُ

ALLAAH suffices me. He is the best guardian.

[Zad -ul- Ma'ad]

بسم الله الرحمن الرحيم

PART III

DISTINGUISHING FEATURES OF THE MODE OF LIFE OF THE HOLY PROPHET (Sallallahu Alaihi Wa Sallam) THE BEST OF MANKIND THE MERCY FOR THE WORLDS

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

يَا صَاحِبَ الْجَمَالِ وَيَا سَيِّدَ الْبَشَرِ
مِنْ وَّجْهِكَ الْمُنِيْرِ لَقَدْ نُوِّرَ الْقَمَرُ
لَا يُمْكِنُ الثَّنَآءُ كَمَا كَانَ حَقُّهٗ
بعد از خدا بزرگ توئی قصّہ مختصر

O possessor of beauty, O leader of mankind!
The moon owes her light to your resplendent countenance.
To praise you befittingly is beyond human attainment. Briefly said, you are next to ALLAAH, the most transcendent.

صَلَّى اللهُ عَلَيْهِ وَبَارَكَ وَسَلَّمَ
تَسْلِيْمًا كَثِيْرًا كَثِيْرًا كَثِيْرًا

May ALLAAH shower His infinite blessings
And greetings on him.

The Seminary of
True guidance and direction
The edifying and blissful assemblies of the
HOLY PROPHET
(Sallallahu Alaihi Wa Sallam)

His assemblies used to be the gathering of composure and knowledge, resolution and fortitude, modesty and peace. Their voices were not raised, no one's honour was sullied and no one's errors were publicized.

Those attending his assemblies turned to each other with modesty due to piety. They respected the elders, treated the juniors with kindness, helped the needy and sympathized with the homeless. [Nashrul - Tib]

Hadrat Zaid bin Haris (Radi Allahu Ta'ala'anhu) narrated 'I was a neighbour of the Holy Prophet (Sallallahu Alaihi Wasallam). Whenever he received a Wahee (revelation) he would send for me. I would come and write it down. (He treated us with highest consideration and without the least reservation). He would converse just as we did. (i.e did not confine the conversation to matters of the Hereafter only, and would not even like to hear about worldly affairs). When we turned our attention to the Hereafter, he would also talk of the Hereafter. Elucidating, when there was a discourse about the Hereafter, he would dwell on the subject in detail and when everyday affairs like eating and drinking were discussed, he too would speak of the same. The etiquette of eating and drinking, varieties of delicious dishes, their wholesomeness or harmfulness - everything would be discussed. [Khasail -e- Nabawi]

When he sat together with his companions he, in order to avoid any distinction, would not stretch his knees beyond those of others. [Zad -ul- Ma'd]

He did not like the person making an inquiry about

anything while he was standing and would look at him with surprise.

If anybody put to him a question while he was busy explaining the point to someone else he would continue his discourse until he had finished it as if he had not heard the question at all. Having completed the discourse, he would turn to the person, inquire his point and would reply to it.

In a gathering of his companions, he would sit amidst them. While discussing a point he would address the audience by turning his face sometimes this way and sometimes that way, so that everybody present could have a look at his noble countenance.

In a gathering he would sit with his knees up and the bottom of his feet on the ground with his arms round his legs and at times with his hands under his arms. This was his usual manner of sitting - token of simplicity and modesty. Sometimes he sat with his feet drawn under him. Sometimes he used to squat. [Nashrut - Tib]

While sitting down or getting up he would constantly remember ALLAAH. He never chose any particular place for himself, and never insisted on sitting only there, much less ask anyone sitting there to vacate the place for him. He forbade others also from specifying a place for themselves. Whenever he joined a gathering, he would sit down at the end of it. He asked others to do likewise. He would give everyone of those sitting with him his due share of attention and address. He would address everyone individually so that the man thought himself the most favoured.

If anyone for his own sake sat or remained standing with him, the Holy Prophet (Sallallahu Alaihi Wasallam) remained bound with him until the person himself got up.

If anyone asked him, for something he would not allow him to go away without satisfying his need or

would express his inability courteously.

His pleasing disposition and civility were usual for all Humans. It could not be otherwise, as he was their spiritual father. And in the matter of rights, every one, in his view, was equal. They were, however, distinguishable on the basis of taqwa (fear of ALLAAH) i.e. one who was more righteous received preference. In all other respects they were considered on a par and had equal rights. (Traditions from Hasan Ibn Ali) (Radi Allaahu Ta'ala Anhu).

Behaviour towards people in his companionship

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was all the time cheerful, He had genial manners and was easy to propitiate. He was neither harsh nor spoke loudly or said any thing improper. If any body desired anything which was to his disliking, he would overlook it (i.e. would not take him to task) and would not interrogate him (explicitly) but would keep mum. He had kept himself clear from three things: (1) false professions (2) talkativeness, and (3) unfruitful talk. He had similarly secured others in three respects. He neither talked ill of anyone , nor disgraced anyone, nor found fault with anyone. He would say only those things as could be expected to bring Sawab in return. When he spoke, all those in this company would sit bowing their heads as if birds had perched on their heads, and nobody would speak until he had finished. They never entered into any dispute in his presence. If anyone was speaking to him, everyone else would remain quiet and none would interrupt. The point of view of everyone in the gathering was heard with as much attention and willingness as was paid to the man who had the opportunity to speak first (i.e nobody was ignored). The Prophet (Sallallahu Alaihi Wa Sallam) laughed at everything which made others laugh, would express surprise at what surprised others, and thus participated with those present upto

the permissible limit. He would be forbearing at the unmannerly talk of the strangers. His maxim was: Help anybody who asks for help.

If anybody praised him he would not appreciate it. However if anyone praised him in return for any act of benevolence he would allow it only to the extent that it did not cross the limits, he would not interrupt anyone so long as he was pertinent. If anybody was unmindful of the limits he would either ask him to put an end to it or would himself do so by getting up.

[Nashrut - Tib]

Act of generosity

The Holy Prophet (Sallallahu Alaihi Wa Sallam) kept himself clear of meaningless talk. He consoled the hearts of people and did not allow differences to develop among them. He would request the men of position belonging to other nations and communities and appointed such men as chiefs of their own people. He enjoined people to abstain from harmful conversation. At the same time, he guarded himself against the mischief of such conversation without any effect on his geniality and courtesy. He would also keep himself informed of all the happenings amongst the people (in order to help the oppressed and prevent the activities of mischief mongers). He would appreciate and uphold good deeds and condemn evil.

[Nashrut - Tib]

Initiative in salutation

It was a gesture of his hospitality that he was always the first to greet anyone coming to him with salutation and also returned the salutation of his visitors. This is to be taken as tidings for those who visit his hallowed grave inasmuch as he possessed this virtue in his temporal life, it is probable that even now everybody visiting his grave would be favoured with his salutation. There have indeed been some chosen people who were favoured with salutation from the Holy Prophet (Sallallahu Alaihi Wa Sallam) and they heard the

same with their own ears as a miracle. Doubtless, the Holy Prophet (Sallallahu Alaihi Wa Sallam) has been mercy for his Ummah during his life and continues to be so even after his death. May ALLAAH bless him infinitely. [Maarij -un- Nabuwah]

Manner of conversation

[From the traditions reported
by Hasan Ibn Ali (Radi Allahu Ta'ala'anhu)]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was all the time anxious about the Hereafter. He never relaxed and never spoke unless necessary. His silence used to be long. He used to speak distinctly from beginning to end. His speech was comprehensive with few but meaningful words. His discourses made a clear distinction between right and wrong without being irrelevant or sketchy. His nature was congenial, free from harshness and he never addressed anyone disparagingly. He esteemed every blessing even if it was small and never spoke ill of any blessing. But he never addressed anyone disparagingly. He esteemed every blessing even if it was small and never spoke ill of any blessing. But he never praised or found fault with any eatable. (He did not find fault with it because it was a blessing and did not speak highly of it as this is more often due to greed and pleasure in tasting food).

Nobody could face his anger when anybody opposed any righteous deed until he was able to establish the truth. Prophet (Sallallahu Alaihi Wa Sallam) never lost his temper for his own person nor avenged himself. If he had to point to something during speech he would move his whole arm. If he had to express surprise at anything he would stretch his hand and turn it so that the palm was visible. While speaking, he would strike the palm of his left hand with the thumb of his right hand. When angry, he would avert his face or change from one side to the other. When pleased he would look downward with modesty. His laughter was often only a smile and the teeth that became visible looked (white) like hail-stone.

[Nashrut - Tib, Shamail -e- Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) knew all the dialects of Arabia. Umm Moid (Radi Allaahu Ta'ala Anhu) has related that he was elegant and clear in his speech. He was neither taciturn as to indulge in random talk. He was remarkably eloquent. [Nashrut-Ti]

Hadrat Jabir bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated that the conversation of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was very clear and according to Hadrat Aishah (Radi Allaahu Ta'ala Anha) the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to speak in such a manner that one could count the words if he so desired. [Nashrut - Tib]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that like ordinary people, the Holy Prophet (Sallallahu Alaihi Wa Sallam) did not speak rapidly, running his words into one another, but enunciated each syllable distinctly so that what he spoke was imprinted in the memory of those who sat beside him. [Shamail -e- Tirmizi]

Hadrat Anas (Radi Allahu Ta'ala'anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) would (sometimes) repeat his words (if necessary) even thrice so that these could be grasped well. [Shamail -e- Tirmizi]

If a mention of the details of any matter was considered indecent, he, Holy Prophet (Sallallahu Alaihi Wa Sallam) spoke about it metaphorically.

While the Holy Prophet (Sallallahu Alaihi Wa Sallam) spoke, he had a smile on his lips as well as a pleasing disposition. [Nashrut - Tib]

Style of preaching

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) had to deliver a sermon in the mosque, he stood

leaning on his staff and if he did so in the battle field, he used to lean on his bow. Specific and brief sittings were held for sermonizing almost after every prayer but such a sitting was a special feature after finishing the morning prayer, and such a meeting was often held at his bidding for the general benefit of the people.

If he wanted to lay special emphasis on any point during a sermon, he used to swear with these words: "I swear by Him in Whose hand is my soul."

Manner of silence

Four things were the underlaying of his silence: (1) forbearance (2) insight (3) consideration and (4) meditation. He was considerate in this respect that he took note of every one in the gathering and listened to them with equal attention. His mediation was confined to the eternal and the mortal i.e the perishability of this world and the everlastingness of the next. He had combined forbearance with patience i.e. self control. It was why nothing could enrage him to the extent of losing balance. His insight embraced the following four things: (1) Adopting good things, so that others should follow him: (2) abstaining from evil things so that others should also do so: (3) deliberating on such matters as would be beneficial to his Ummah and (4) directing his efforts to such matters as would make the Ummah prosper in this world and also in the hereafter. [Nashrut - Tib]

Administration of affairs

He carried out everything with moderation so that there was no mismanagement (i.e. sometime he did like this and some time like that). He guided people expediently. He did not ignore this aspect under the apprehension that if they were left to themselves then some would lose interest in the religion or some having become over active would get fed up with the religion.

Prophet (Sallallahu Alaihi Wa Sallam's) discipline was perfect in all circumstances. He never fell short of justice and at the same time never overstepped the limits towards injustice. According to him, the most honourable was the one who was a well wisher of every person and the person who received the high precedence who sympathized with the people and helped them most. [Nashrut - Tib]

Home time table
(Division of time)

Hadrat Hasan (Radi Allaahu Ta'ala Anhu) has on the authority of his father, Hazrat Ali (Radi Allaahu Ta'ala Anhu) narrated as follows:

'Obviously the Holy Prophet (Sallallahu Alaihi Wa Sallam) had to be at home for his personal needs (e.g. meals and rest). This was of course, under the authority of ALLAAH.

So when he was in his home he divided his time in three parts.

i) One part for ibadah (acts of devotion)
ii) One part for discharging his social obligations to his family. (This including cheerful conversation); and
iii) One part for giving rest to his own person.

Then he would further divide his own share between himself and other people (i.e., he would utilize its greater part in the matters relating to Ummah. He would spend this time with chosen companions discussing matters of common interest. In this way, although everybody was not admitted but shared the benefit because the distinguished persons who were present during these discourses transmitted to others what they heard from the Holy Prophet (Sallallahu Alaihi Wa Sallam). He did not hold back any thing from the people: neither the religious commands nor worldly

resources. On the other hand he extended the benefits of all kinds to everybody without hesitation. During this time he received men of learning and practice and among them also precedence was given to those who were religiously eminent. Out of these people, some one would have one problem, others two or more. He would busy himself in attending to them and would put them on such assignments as would be beneficial for them as well as for the rest of the Ummah. This assignment was that these persons would put questions to him and he would give them appropriate answers. He used to commission them that those of you who were present should pass on (what they have learnt) to those also who were not present. He also used to tell them that it was their duty to apprise him of the problem of one who was unable to do so due to purdah, old age or distance, for whoever conveys the problem of such a person to a man of authority, ALLAAH would, on the day of Judgement, keep him steadfast on the path-way to Paradise.

The discourses of the Holy Prophet (Sallallahu Alaihi Wa Sallam) were confined to these (religious) matters and no other topic was entertained (i.e. he would not lend ear to useless talk besides matters relating to the needs and benefits of the people). People used to come to him with their needs and then returned after having taken something (i.e., besides the benefits of knowledge, he (necessarily) offered them one thing or the other to eat) and they finally came out as guides (Theologians). [Nashrut-Tib]

Privacy

The Holy Prophet (Sallallahu Alaihi Wa Sallam) had made it a point not to enter his house all of a sudden and disturb the peace of mind of his family members. He would rather come in such a way that they knew about it in advance. First of all he would salute

and inquire about some thing or the other. Quite often he would ask whether there was something to eat. Equally often he remained silent till whatever was available was placed before him. It has also been reported that on entering his house he would recite the following supplication:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَفَانِیْ وَاٰوَانِیْ وَالْحَمْدُ لِلّٰهِ الَّذِیْ
اَطْعَمَنِیْ وَسَقَانِیْ وَالْحَمْدُ لِلّٰهِ الَّذِیْ مَنَّ عَلَیَّ
اَسْئَلُكَ اَنْ تُجِیْرَنِیْ مِنَ النَّارِ

> Praise be to ALLAAH, who has sufficed me in all my needs and has provided me with shelter. Praise be to ALLAAH, Who has given me food and drink. Praise be to ALLAAH who has bestowed favours on me. O ALLAAH! I supplicate Thee to save me from the fire (of Punishment).

Besides, it has been recorded that he told Hadrat Anas (Radi Allaahu Ta'ala Anhu); When you go to your family, salute them. This will bring blessings for you and your family: [Zadul Ma'ad, Shamail -e-Tirmizi]

(2) Hadrat Al-Aswad (Radi Allaahu Ta'ala Anhu) narrated: I asked Hadrat Aishah (Radi Allaahu Ta'ala Anha), "What did the Holy Prophet (Sallallahu Alaihi Wa Sallam) do while he was among his family members?" She replied, "He used to assist the family members in house keeping. He did not take the attitude of a conspicuous and dignified figure but took part in domestic jobs. For instance, he would milk the goat and cobble his shoes." [Nashrut - Tib]

This does not, of course, preclude his participation in other matters and occupations. [Musnad Ahmad]

(3) The behavior of the Holy Prophet (Sallallahu Alaihi Wa Sallam) with his family members and servants

was excellent. He never reprehended and dealt with any one harshly. The Holy Prophet (Sallallahu Alaihi Wa Sallam) was extremely careful that no inconvenience was caused to his family members.

(4) While he was with wives, he would treat them with great tenderness and regard. He conversed with them cheerfully. [Ibn Asakir]

(5) While the Holy Prophet (Sallallahu Alaihi Wa Sallam) was indoors, he occupied himself in house keeping, never sitting idle without work. He carried out petty house jobs himself, e.g., cleaning the house, feeding the cattle, tending the camel and goat. He would even milk the goat himself. He would work together with his servant and helped him in kneading the flour. He himself used to go to the market to make purchases which he brought tied in a piece of cloth. He cobbled his shoes himself and himself put patches on his clothes. [Zad -ul- Ma'ad, Madarij -un- Nabuwah]

The demeanor of the Holy Prophet (Sallallahu Alaihi Wa Sallam)

While going to sleep and getting up he used to go to bed early and got up just after midnight. He would then clean his teeth with a miswak (toothbrush), perform ablution and offer prayers to the extent destined by ALLAAH. In this way his whole body and potentialities got rest and ease.

He neither slept nor kept awake more than was needful. As and when he felt the need he would take rest inclined on the right side and remembering ALLAAH he fell asleep. At sleeping time, he never ate to this fill. He never slept on the ground nor had a thick bedding. On the other hand he used a leather mattress filled with the bark of date palm. He would rest his head on a pillow and would sometimes place his hand under this cheek as it is best to sleep on

the right side. [Zadul Ma'ad]

In sleep he was temperate. He neither slept nor kept himself awake unnecessarily. In other words, the Holy Prophet (Sallallahu Alaihi Wa Sallam) slept as well as kept awake. It was customary for the Holy Prophet (Sallallahu Alaihi Wa Sallam) in offering voluntary prayers and other devotions that he used to go to sleep and then got up for prayers and again went to sleep. In this way he went to sleep and got up many a time. As such anyone who wanted to see him awake could see him like that and any one who wanted to see him asleep could also see him in that state.
[Zad -ul- Ma'ad; Madarij -un- Nubawah]

His bedding

It has been narrated by Hadrat Imam Baqir (Radi Allaahu Ta'ala Anhu) that on being asked what sort of bedding the Holy Prophet (Sallallahu Alaihi Wasallam) had in his house, Hadrat Aishah(Radi Allaahu Ta'ala Anha) replied, 'It consisted of a leather mattress filled with the bark of date palm.' On being asked the same question, Hadrat Hafsa (Radi Allaahu Ta'ala Anha) replied, It consisted of a piece of canvas which we folded into two before spreading it for the Holy Prophet (Sallallahu Alaihi Wa Sallam) to sleep on. Once I thought that if I folded it into four it would be more comfortable. So I did that. Next morning, the Holy Prophet (Sallallahu Alaihi Wa Sallam) asked me, what was it that you spread for my bed last night? I replied, 'It was the usual piece of canvas, only I had folded it fourfold to make it softer. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, 'Let it be as it was before. Its softness prevented my saying the Tahajjud (midnight) prayer last night." [Shama'il -e- Tirmizi]

It is related in a number of traditions that his bed was sometimes a piece of canvas and sometimes only a mat made of palm leaves.

In a number of traditions it has been reported that whenever the noble companions of the Holy Prophet (Sallallahu Alaihi Wa Sallam) requested him to have a soft bed, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to say, What have I to do with worldly ease and comfort. I am like a wayfarer who treading his path sits in the shade of a tree for a little rest and after a short while sets out again." [Khasail-e-Nabawi]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: Once a woman of the Ansar saw that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had spread his mantle for bedding. She made a bedding filled with wool and sent it to me for the use of the Holy Prophet (Sallallahu Alaihi Wa Sallam). When the Holy Prophet (Sallallahu Alaihi Wa Sallam) came and noticed, it, he asked what it was. I told him that it had been sent for him by a certain woman of the Ansar. He directed it to be returned to her at once. As I liked it, I was not willing to return it, but the Holy Prophet (Sallallahu Alaihi Wa Sallam) insisted and said, "If I so desire, ALLAAH (magnified be His glory) can move mountains of gold and silver for me. So I returned the bed."

Hadrat Abdullah Ibn Mas'd (Radi Allaahu Ta'ala Anhu) narrated: "I once came to the Holy Prophet (Sallallahu Alaihi Wa Sallam) when he was resting on a mat made of palm leaves. Marks of the leaves were noticeable on his noble body. Seeing this I began to weep. Seeing this Holy Prophet (Sallallahu Alaihi Wasallam) asked me what it was that made me cry. I said, 'O Apostle of ALLAAH ! The Caesar and Kusra rest on beds of velvet and silk and yourself on this mat!' The Prophet (Sallallahu Alaihi Wa Sallam) said, there is nothing to lament. For them is the comfort of this world and for us that of the Hereafter.

[Khasa'il -e- Nabawi]

It has been narrated by Hadrat Aishah (Radi Allaahu Ta'ala Anha) that the Holy Prophet (Sallallahu Alaihi

Wa Sallam) used to perform his Salaah on a mat of palm leaves. (Ibn -e- Sa'd)

Manner of rest

Hadrat Bara' (Radi Allaahu Ta'ala Anhu) narrated that while resting the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to place his right hand under his right cheek and recite the following supplication:

رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

"O Lord! Save me from Thy punishment on the Day of Resurrection." [Shamail -e- Tirmiz]

Hazrat Huzaifa (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to recite the following supplication on going to bed:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى

O ALLAAH! With Thy name I die and live. [Shama'il -e- Tirmizi]

When he woke, he used to recite;

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

All praise is to Him Who after putting us to death enlivened us and we have to return to Him. [Khasa'il-e-Nabawi]

Hadrat Aishah, the truthful (Radi Allaahu Ta'ala Anha) narrated: When the Holy Prophet (Sallallahu Alaihi Wa Sallam) went to bed at night, he used to raise his hands as in Du'a '(supplication) and recite Suratul-Falaq and Suratu'n -Nas - Chapters 112, 113 & 114 (the last two are called) معوذات "The Seekers of Revenge" and blow into his hands which he passed over his body lightly touching each and every part

within his reach - first the head, then the face and the front part of the body and then the rest of it. This he did thrice. [Shama'il -e- Tirmizi]

It is authentically reported that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to recite other invocations also before going to sleep. His reciting others Surahs of the QURAAN is also established.

According to another tradition, the Holy Prophet (Sallallahu Alaihi Wasallam) is reported to have said that whoever goes to sleep while reciting any of the Surah of the Holy QURAAN, ALLAAH details an angel to guard him from all harms till he wakes up.

Recitation of the three above mentioned surahs (112, 113 and 114) is explicitly established by the Holy Prophet's own practice. Besides, recitation by him of Musabbiha i.e. the Surahs beginning with *Sabbaha, Yusabbiha etc.)* is also mentioned. Regular recitation of Surah 32 (الم سجدة) and 67 (تبارك الذي) too has been reported. Recitation of the Ayat-ul-Kursi (Verse 255 of surah 2) and the last two verses of surah 2 is also recorded. (Fathul Bari - Khasail -e- Nabawi).

A Companion of the Holy Prophet (Sallallahu Alaihi Wa Sallam) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) directed him to recite Surah 109 before going to sleep as a regular feature. In addition to this, recitation of various other supplications is also reported to be the practice of the Holy Prophet (Salla llahu Alaihi Wa Sallam). [Fathul Bari - Khasail Nabawi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) has related that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to recite the following prayer on going to bed:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا
وَآوَانَا فَكَمْ مِّمَّنْ لَا كَافِيَ لَهٗ وَلَا مُؤْوِيَ

> All praise is for Him who caused us to eat, met all our needs and favoured us with a shelter, for there are many who have none to fulfil their requirements and afford them a refuge.

Other occupations

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to sleep on a leather mattress stuffed with the bark of date-palm, or on ordinary mat, or on a piece of canvas or leather or sometimes on a bedstead plaited with rush strings. At home he sometimes sat resting on a pillow. [Zad -ul- Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) liked the canvas on which he rested to be folded only once and during sleep, the sound of his breathing was quite noticeable.

He used to rest on his back with one leg lying over the other but in such a way that those parts of the body which are required to remain covered are not exposed as it is forbidden to rest in this manner if there is such a likelihood. [Zadul Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) never slept before the Isha '(night) prayer.

He never slept in a house in which a lamp has not been lit. [Zadul Ma'ad]

If the Holy Prophet (Sallallahu Alaihi Wa Sallam) intended to take rest while he was in a state of uncleanliness (needing of Ghusl-bath), he would wash the unclean parts and then perform ablution.
[Zadul Ma'ad]

It was usual for the Holy Prophet (Sallallahu Alaihi Wa Sallam) to perform ablution before going to bed.

If he happened to wake up during any part of the night, he would wash his hands before going to sleep again. [Zadul-Ma'ad]

Before going to sleep he used to change his tahband, put off his tunic and hang it, then he would dust the bedding with a piece of cloth. [Zadul Ma'ad]

At night, a wooden vessel was kept under the bedstead. If he woke up at night, he would pass water in the vessel. An antimony container was always placed at the head of the bed. He used to apply antimony at sleeping time. The colour of the antimony container was invariably black. When he used the antimony he would apply the needle thrice to each eye and sometimes only twice and then one measure to both eyes. (Ibn -e- Sa'd).

At bed time, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to discuss odd matters with his family members, sometimes about the household affairs and sometimes Muslims in general. [Nashrut Tib]

The belongings of the Holy Prophet (Sallallahu Alaihi Wa Sallam)

He owned a coat of mail, bows, arrows, spears and shields. He had also three gowns which he used on occasions of Jihad (religious warfare).

He had a staff which he used to carry while walking about. He used it also as a support for riding, and hung it from his seat on the camel.

He had a wooden cup with hooks attached to it. He had a glass cup, too. He had another cup which was kept under his bedstead to be used for discharging urine during the night. He possessed a small water skin and a stone jug which he used for performing ablution. There was also a trough for washing clothes

and another trough for washing hands. He had an oil container and a pouch for his looking glass and comb. His comb was made of teak wood. He had an antimony container and while going to sleep he used to apply the antimony thrice in each of the eyes. Asmad is a superior quality antimony which he liked much and highly recommended to others. The pouch contained also two pairs of scissors and a miswak (a softened fibrous twig for cleaning the teeth). In addition he possessed a big cup like vessel which had four hooks. Four persons handled it. He had a vessel for measurement. The legs of his bedstead were made of teak wood. He had a club also. His bedding was made of the date-palm. This is all that the Holy Prophet (Sallallahu Alaihi Wa Sallam) possessed as related in various traditions. [Zad -ul- Ma'ad]

His legacy

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) left neither dinars nor dirhams, neither a goat nor a camel. In another tradition from - Umar Ibn Haris (Radi Allahu Ta'ala'anhu) the Prophet left nothing save a few weapons, a mule and a small plot of land, which has, in fact, been already given away as Sadaqa (charity). [Kitabush - Shifa]

It has been narrated by Hadrat Anas (Radi Allaahu Ta'ala Anhu) that the Holy Prophet (Sallallahu Alaihi Wasallam) performed Hajj riding on an old saddle covered with a piece of coarse woollen material not worth more than a few dirhams.

On this occasion he prayed as follows:

O ALLAAH ! Do make this a real Hajj free from ostentation and hyprocrisy.

He had performed this Hajj when the treasures of

the world lay open at his feet and he had with him one hundred camels for sacrifice. [Kitabush - Shifa]

The benefactor of mankind's excellent treatment of his wives

ALLAAH (magnified be His Glory) had provided the Holy Prophet (Sallallahu Alaihi Wa Sallam) with special ways and means to enable him to achieve the objectives of both his public and family life. Accordingly there were two groups who served to transmit methodically and scruplously the details of every aspect of the Prophet's (Sallallahu Alaihi Wa Sallam) life for the guidance and instruction of the mankind.

The first group consisted of the noble Companions (Radi Allaahu Ta'ala Anhum) and the second being that of the Mothers of the Faithful, (Radi Allaahu Ta'ala Anhuna). They have furnished to the Ummah an unembellished record of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) habits, customs and even practices of his family life so that this bright aspect of his holy life may become a beacon light for men inclined to acquire dignity and virtue.

His manners with his wives

Conjugal Life

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was scruplous in maintaining a treatment of justice and equity towards his wives without making any discrimination among them. But so far as love is concerned, he used to say: "O ALLAAH! All things over which I have control, I have divided equally among them. But do Thou not condemn me for that which is beyond my sway." (By the former were meant social obligations and by the latter love and attachment).

The Holy Prophet (Sallallahu Alaihi Wa Sallam)

resorted to divorce also but withdrew it. He also exercised El'a (Vow for separation from a wife for a certain period) so far as his wives were concerned.

His way of living with his wives was the best model of decency and excellent manners. He would rest against the knee of Hadrat Aisha and would also recite the Holy QURAAN in this position. Sometimes it so happened that when she was in menstrual period, he would still associate with her even when he was fasting. All this was the outcome of his kindness and graceful manners to his wives. When he proposed to undertake a journey, he would draw lots between his wives and whose name was drawn would then accompany him. Thus no one would have reason to grumble.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to say: The best among you is he who treats his wife best. My behaviour with my family members is best of all of you.

Everyday after Asr Salaah, he used to visit his wives. He would sit with them, inquire about their health and other matters. At night fall he would go to the wife whose turn it was and pass the night there.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that he was so particular in observing the turn that he never gave preference to one over the other. It seldom happened that he failed to visit his wives every day. Hadrat Safya (Radi Allaahu Ta'ala Anha) once said to Hadrat Aisha (Radi Allaahu Ta'ala Anha). If you can win the favour of the Prophet (Sallallahu Alaihi Wa Sallam) for me, I shall gladly yield my turn to you'. She agreed and accordingly went to him on the day of Hadrat Safiya's turn. He asked, Aisha! How is it that you come today? Go back it is Safiya's turn. She replied, It is the favour of ALLAAH. He bestows it on whom He will; and related

the whole story. The Holy Prophet (Sallallahu Alaihi Wa Sallam) was thus conciliated with Hadrat Safiya.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to visit his wives at anytime during the nights, in the early hours as well as in the last hours, Sometimes he used to go to sleep after taking bath and sometimes after *wudhu* only.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to invite girls from the Ansar to play with Hadrat Aisha and he also joined them in allowable matters. As and when Aishah drank water, he would take the cup from her from which she had been drinking. Similarly when she chewed meat from a bone he would take the bone and chew the remaining portion beginning from the very point from which she had been eating.

It is related that once he competed with Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) in a race and both of them ran together. Hadrat 'Aishah won the race. After some years, they ran together again. This time the Prophet won. The reason was that on the first occasion, Hadrat Aishah had a normal body, but on the second occasion she had grown bulky. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "By winning today, I have equalized your winning before.

[Madarij -un- Nabuwah]

On occasions when the wives of the Holy Prophet (Sallallahu Alaihi Wa Sallam) told tales or narrated past events, he listened attentively and at times, he mentioned events from his own life. Hazrat Aishah (Radi Allaahu Ta'ala Anha) narrated: "He used to sit amongst us talking and laughing in such a way that we would not feel that he was a resolute prophet. But if some religious issue cropped up or it was time for Salaah, then he appeared to be a different man altogether."

There was no restriction on the wives in the matter

of eating and wearing. They ate and wore whatever they liked, though due to hard circumstances wholesome food was not available. The Holy Prophet (Sallallahu Alaihi Wa Sallam) did not like gold or silver ornaments for the members of his family. In those days, ivory trinkets were in vogue. He advised the wearing of such ornaments. He desired his wives to remain neat and clean. He never reproached them nor even addressed them in a harsh or disagreeable tone, if there was anything to his disliking.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) has related that the Holy Prophet (Sallallahu Alaihi Wa Sallam) would enter the house with a pleasing disposition and a smile on his lips. [Uswa -e- Hasana]

Certain events

It has been narrated by a man of Bani Sawa: I asked Hadrat Aishah about the disposition of the Holy Prophet (Sallallahu Alaihi Wa Sallam). She replied, 'Do you not find in the Holy QURAAN? You are of a high standard of character (meaning that the QURAAN bears testimony that his disposition was of the highest standard. This description of his manners is enough). Then I asked her to tell me something about it which may come as a commentary on this verse. Hadrat Aishah said, "Once I cooked some food for him and Hadrat Hafsah also did the same. I asked my maid-servant to go (and see) if Hadrat Hafsa brings meals and serves it before mine is served. Hafsa brought the meals and my maid-servant upset the plate, which fell down and was broken. (However the food fell on the piece of leather spread for serving meals and the eatables were not wasted). The Holy Prophet (Sallallahu Alaihi Wa Sallam) collected the food and told Hadrat Hafsa "Settle your account with Aishah" i.e take a plate in replacement of your one.

Note: The intention behind compensation was to

comfort Hadrat Hafsa (Radi Allaahu Ta'ala Anha) so that she may not have the impression that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had tolerated the action of Hazrat Aisha. Giving so much consideration to such petty matters is a positive proof of his extreme kindness, civility and far-sightedness.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: I brought some harra (a preparation of dry fruits, milk and sugar) which I had prepared for him. I asked Hadrat Sauda (Radi Allaahu Ta'ala Anha), who happened to be there, to join us but due to some reason she refused to take. I told her: 'Either you eat or I shall apply it on your face. Still she did not agree. So I took some harrah in my hand and applied it on her face. The Holy Prophet (Sallallahu Alaihi Wa Sallam) saw this and laughed. Then he caught me with his hand, (so that I might not be able to resist) and directed Hadrat Sauda (Radi Allaahu Ta'ala Anha) to do the same and accordingly she also applied the paste on my face. The Holy Prophet (Sallallahu Alaihi Wa Sallam) then laughed. [Jami-ul-Fawaid of Mousl]
Note: This is clear indication of his civility and the love and good relationship among his wives.

Hadis: It has been narrated by Hadrat Aishah (Radi Allaahu Ta'ala Anha). One night the Holy Prophet (Sallallahu Alaihi Wa Sallam) left me and went out. I under the impression that he might have gone to one of his other wives, although this impression was neither sound nor warranted in the light of his self-imposed practice, even if justice in this matter was not an obligation on his part. Hadrat Aishah (Radi Allaahu Ta'ala Anha) could reasonably have been suspicious but was helpless against nature. So she attributed it to jealousy which is natural. [Nasrut - Tib]

Then he returned and seeing what I was doing in nervousness, said, Aisha what has happened to you? Are you jealous? I replied, There is no reason why

a loving one like me should not be jealous of a loveable one like you." The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, Your Satan seized you." I asked him, "O Apostle of ALLAAH! is there my Satan with me? He replied, Yes. (it is not particular to you). Every one has a Satan with him . I asked with you too, O Apostle of ALLAAH!" he replied "Yes But my Lord (Exalted be his Glory) has provided me with requisite assistance to face the Satan so much so that I am Immune now." (or according to another tradition the Holy Prophet (Sallallahu Alaihi Wasallam) is reported to have said that the Satan accepted Islam).

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) spoke about Hadrat Khadijah (Radi Allahu Ta'ala'anha) he spoke highly of her and one day when he did so, I became envious of her and said, Why do you speak so much about a women whose corners of the mouth were red (due to loss of teeth the skin had turned red and become visible) and ALLAAH (the most high) has given you a better one (i.e. myself). He replied, "ALLAAH has not given me better than her. (In other words you are not better than her) because she came forward to believe in me when others rejected me and bore testimony at a stage when others denied my bonafide. She provided me with financial assistance at a time when others held back their hands (i.e no one showed any sympathy to me as after the declaration of Prophethood, people had become malicious). And ALLAAH (the most high) also favoured me with children by her, while I did not get children by other wives".[Musnad Ahmad]

(From the above it is evident that his affection for Hazrat Khadijah was stronger than for Hadrat Aisha although the requisites of natural affection were more in favour of Hadrat Aisha than Hadrat Khadijah).

Foregoing the rights

Hadis: It has been narrated by Hadrat Aishah (Radi Allaahu Ta'ala Anha): When the Holy Prophet (Sallallahu Alaihi Wa Sallam) fell ill in the apartment of Hadrat Maimuna (Radi Allaahu Ta'ala Anha) he asked permission of the other wives for his nursing in my apartment. All of them agreed.

From this we learn three things. The Holy Prophet (Sallallahu Alaihi Wa Sallam) observed equity in the matter of passing his time with his wives, although according to a tradition he was not obliged to do so. Secondly, if a husband desires to live with another wife out of turn, he has to obtain permission from the wife whose turn it is. Thirdly, it is well becoming on the part of a wife that in such matters she should afford a concession to her husband for his comfort.

The companion on high

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: When the Holy Prophet (Sallallahu Alaihi Wa Sallam) was lying critically ill, Abdur Rahman son of Abu Bakr (Radi Allaahu Ta'ala Anhu) came to see him. He had fresh miswak. The Holy Prophet (Sallallahu Alaihi Wa Sallam) stared at him and I made out that he wanted it. So I took it out of Abdur Rehman's hand, chewed it and after cleaning gave it to the Holy Prophet (Sallallahu Alaihi Wa Sallam). He used the miswâk (as was his wont) and then advanced it towards me. It fell down from his hand." The tradition continues. Then he raised his eyes heavenwards and prayed, "O ALLAAH! With the Companion on High."(i.e in the company of pure souls and angels). Some extra righteous persons regard keeping away from family life as essential for attainment of nearness to ALLAAH. This tradition refutes this view. There can be no better occasion of being near to ALLAAH (than breathing one's last) but even at this critical moment, he had

so much consideration for his wife that he was sitting with the support of her breast. In fact such persons did not quite follow the conception of nearness to ALLAAH. It is constant remembrance and complete submission to the will of ALLAAH and if a wife is helpful in such devotion then this relationship is conducive to nearness to ALLAAH. [Adopted from Kasratul Azwaj-li-Sahib-il-Miraj]

The Holy Prophet's habits in eating and drinking

The Holy Prophet (Sallallahu Alaihi Wa Sallam) never ate reclining. He used to say: I am a servant of ALLAAH and sit like that and eat like that. (He used to sit in such a manner as it appeared that he was just going to get up with the support of his knees). This otherwise means that he sat with his knees upwards and the soles of this feet touching the ground. [Zad -ul- Ma'ad]

By sitting firmly and squatting cross legged while taking meals is like sitting on support placed beneath. [Qadi ' Ayad]

The author of *Mawahib* says that while taking meals it is desirable to sit in a manner that the knees are upward and the bottom of the feet touches the ground or in a manner that only right knee is kept upward and the left knee touches the ground making a sitting posture. Ibn Qaiyim has related that the Holy Prophet (Sallallahu Alaihi Wa Sallam) as a gesture of courtesy used to keep the inner side of his left foot over the back of the right foot. [Madarij-un-Nabuwah]

Another gesture of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) courtesy was that he never found fault with the food. If he liked it he ate it, otherwise he did not touch it but he never passed any remark as to whether it was bad or sour, or that the salt was not according to taste or that the soup was thin or thick. [Madarij-un-Nabuwah]

This indicates that it is unmannerly to find fault with some food and such an action is against Sunnah. Some theologians have held that it would be in order if it is mentioned by the way that the food has not been properly cooked and that the provision has gone waste. But even in this case, the feelings of the cook are likely to be hurt. As such it is better not to do so. [Madarij -un- Nabuwah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to say Bismillah (in the name of ALLAAH) before beginning to eat and to praise ALLAAH at the end in the following words: [Zad-ul-Ma'ad]

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ

He used to wash his hand before eating, he ate with his right hand and from before him. [Zad-ul-Ma'ad]

If the vessel was full of food to its top, then Prophet (Sallallahu Alaihi Wa Sallam) would not begin eating from the top but from the bottom before him and is reported to have said that the blessing descends from the top of it (vessel). [Ibn Majah, Mishkat]

While eating he would never put the whole of his fingers into the food. [Nashrut - Tib]

Hadis: Ka'b Ibn Malik has related that the Holy Prophet's (Sallallahu Alaihi Wa Sallam) habit was to eat with three fingers, and he used to lick them clean. [Shamail -e- Tarmizi, [Muslims]

In some traditions it occurs that he used to lick the middle finger first, then the forefinger and after it the thumb. [Khasail -e- Nabawi]

If an item of food was thin, he would also use the ring finger, but only rarely. [Taban, Khasail -e- Nabawi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) never blew in any food or drink and considered it to be bad habit. [Ibn Sa'ad]

He did not smell the food and thought it undesirable. [Nashrut - Tib]

If there was one item of food only, he would take what was before him and if there were more items but in one dish, he would extend his hand to other sides also. [Zad -ul- Ma'ad]

When meals were served to him, he would say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ بِسْمِ اللّٰهِ

O ALLAAH! Bless us in what Thou has given to us, and save us from the punishment of Hell fire. (I begin) with the name of ALLAAH.

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) took the first morsel of the food, he would say,

(O Great FORIGIVER) After finishing the meals he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ

All praise is due to ALLAAH who gave us to eat and drink and made us Muslims'. [Shama'il-e-Tirmizi]

When the table cloth was removed he would say:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ غَيْرَ
مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا

Praise be to ALLAAH, a praise which is good and pure and blessed. We can neither eschew this food, nor forego it, nor do without it.

O our Cherisher! (Accept from us our thanks.

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) was invited by somebody (to a meal) he would pray (suplication) for the host in the following words:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

O ALLAAH! Bless them in what Thou hast bestowed on them, forgive them and have mercy on them.
[Zad -ul- Ma'ad, Madarij -un- Nabuwa]

After meals he would wash his hands and dry them by rubbing them together or on the face and head. In one of the reports, drying the hands on the other parts washed in Wudu (ablution) has also been mentioned.
[Ibn Majah]

Wudu (ablution) before meals

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated: Once as the Holy Prophet (Sallallahu Alaihi Wa Sallam) came out from the closet, meals were served to him and he was requested to indicate whether water should be brought for Wudu. He replied "I have been commanded to perform wudu only when I have to pray." [Shamail -e- Tirmizi]

Saying bismillah (in the name of ALLAAH) before meals

Amr bin Salma (Radi Allaahu Ta'ala Anhu) once came to the Holy Prophet (Sallallahu Alaihi Wa Sallam) when meals had just been served to him. The Prophet said, "Come closer, son, and saying Bismillah (in the name of ALLAAH) commence eating with the right hand from before you." [Shama'il -e- Tarmizi]

There is unanimous agreement (amongst the

theologians) that saying Bismillah before taking a meal is a Sunnah but eating food with the right hand is a Sunnah according to majority of them while some of them hold it to be a wajib (obligatory). It has been commissioned by the Holy Prophet (Sallallahu Alaihi Wa Sallam) that one should eat and drink with his right hand for Satan eats and drinks with the left hand. [Khasail -e- Nabawi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated on the authority of the Holy Prophet (Sallallahu Alaihi Wa Sallam) that ALLAAH, the Glorious and the Magnificent expressed great pleasure when a servant of His thanks Him on taking a draught of water.

اَللّٰهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ لَا اُحْصِيْ ثَنَاءً عَلَيْكَ

If someone began eating food without having recited Bismillah, the Holy Prophet (Sallallahu Alaihi Wa Sallam) would hold his hand and command him to say Bismillah. [Zadul-Ma'ad]

According to theologians, it is preferable to say Bismillah aloud so that this may serve as a reminder to those who may have forgotten to do so. [Khasail -e- Nabawi]

One will not be questioned for a bounty on the Day of Reckoning which is preceded by Bismillah and followed by Alhamdu-lillah.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, 'If one forgets to say Bismillah at the beginning and recollects it during or after the meals, he should say:

In the name of ALLAAH at the beginning and at the end of it. [Zad -ul- Ma'ad, Shamail -e- Tirmizi]

His food

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that till the death of the Holy prophet (Sallallahu Alaihi Wa Sallam) his family members did not get a full meal of even barley bread for two successive days.
[Shama'il -e-Tirmizi]

It may be that they could have taken dates to their satisfaction but they did not get enough bread on two successive days.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has often taken wheaten bread: [Khasail -e- Nabawi]

Sahl-ibn-Sa'd (Radi Allaahu Ta'ala Anhu) on being asked by some one as to whether the Holy Prophet (Sallallahu Alaihi Wa Sallam) has ever taken bread prepared from superfine flour, replied that superfine flour was unknown during his life time.
[Bukhari, Shamail -e- Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) never took meals off a table. He never ate food from small plates, nor chapati (thin loaf) was baked for him. He used to take food served on a piece of leather (spread on the ground). [Shamail -e- Tirmizi]

His favourite dishes

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) once said, "What a nice condiment vinegar is." [Shama'il-e-Tirmiz] According to tradition, the Holy Prophet (Sallallahu Alaihi Wa Sallam) prayed for vinegar to be blessed and mentioned that the former prophets also used the (vinegar) with food. According to another tradition, the Holy Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said that the house

in which there is vinegar, there is no need for a condiment. [Ibn - Majah]

Abu Usaid (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said: Use olive oil in food as also for annointing, for this comes from a blessed tree. [Shamail -e- Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) relished the meat of foreleg (and on one occasion when it was offered to him) he took a bite of it, i.e., he did not cut it with a knife or any other thing.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has impressed the desirability of biting the meat. In one of the traditions he has directed to bite the meat, for that is more beneficial and wholesome.

[Khasail -e- Nabawi]

In a tradition it occurs that the meat of hip-joint is the best meat. [Shamail -e- Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) specially relished roast meat and pumpkin as condiment.

[Ibn -e- Sa'd, Shamail -e- Tirmizi]

Hadrat Aishah (Radi Allahu Ta'ala'anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had a liking for vinegar, olive oil, sweets and honey.

[Zad -ul- Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) is reported to have eaten chicken, red duck, mutton, beef and flesh of camel. He relished Surd (bread crumbled and mixed with soup which may have pieces of meat in it. He also ate black peper and spices. He is reported to have eaten dates (raw, ripe or dried) beet and has a (soup made of flour, water and either oil or clarified butter/cheese).

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) liked what was at the bottom of the pot. He used to eat cucumber with dates as Abdullaah Bin Ja'far has reported on the authority of Hadrat Aisha (Radi Allaahu Ta'ala Anha) that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to eat water melon with dates and to say that the heat of the one is broken by the coolness of the other. He liked cold sweet water. He used to drink water and milk as well as water obtained from steeped dates from the same cup. This cup was rough and was made of wood with iron strips affixed on it. [Ibn-Sa'd]

He also said that excepting milk there is nothing which could serve both as a food and drink. [Nashrut - Tib]

Hospitality

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to request his guests again and again to take meals with him. Once having served a person with milk, he asked him again and again to drink more until the man said: "By the Lord (Most High) Who has sent you with Truth, I have no room left for more."

[Bukhari, Madarij -un- Nabuwah]

If the Holy Prophet (Sallallahu Alaihi Wa Sallam) chanced to eat along with people he was last to finish eating. As some people habitually take much time in eating and when they see others getting up, they feel embarrassed and also finish eating. As such in order to accommodate such persons the Holy Prophet (Sallallahu Alaihi Wa Sallam) continued eating bit by bit till the end.

[Zadul Ma'ad, Ibn Majah, Baihaqi, Mishkat]

When he was in the company of people and wished to give some one some thing to eat or drink, he would hand it over to one who was sitting on his right as he

thought him to be more rightful. In case he wished to give it to some one who was sitting on his left then he used to do so with the permission of the person sitting on his right. He used to do so scrupulously irrespective of the importance of the person sitting on his left. [Bukhari, Muslim, Zad -ul- Ma'ad]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) was invited to a meal and some uninvited person accompanied him, he would ask permission of the host and would then keep him in his company. [Madarij -un- Nabuwah]

Few noble habits about eating

Hadrat Asma (Radi Allaahu Ta'ala Anha) narrated that whenever hot food was brought to the Prophet (Sallallahu Alaihi Wa Sallam) he would keep it covered until the force of its steam had gone and used to say that there is great blessing in cold food. [Darim, Madarij -un- Nabuwah]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "When food is set down, take off your sandals, for it gives more rest to your feet. [Ibn-e-Majah,Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) did not drink water after taking meals as it affects digestion adversely. One should not drink water until the food is nearly digested. [Madarij -un- Nabuwah]

He also used to take evening meals even if it comprised of a few dates. He used to say that giving up evening meals hastens old age. [Tirmizi, Sunan Ibn Majah, Zadul Ma'ad]

If he found a date or a piece of bread lying in a clean place he would remove the dirt and eat it. [Muslim]

He advised people not to go to bed immediately after taking meals (as this increased sluggishness of heart). [Zad -ul- Ma'ad]

Taking rest for a while after forenoon meal is reported from the Holy Prophet (Sallallahu Alaihi Wa Sallam). [Zad -ul- Ma'ad]

One should be content with the food that is available being unmindful of its quality or quantity and should eat it as a bounty from ALLAAH. [Malik]

One should always bear in mind that he eats to be fit enough to carry out the command of ALLAAH. [Al-Targhi-wa-Tarhb]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to induce people to be sparing in diet and to say that let one third of the stomach be for food, one third for water and one third be left for the stomach itself (breathing). [Zaadul Ma'ad]

He used to take fruits and vegetables with their correctives. [Zadul Ma'ad]

Right hand should be used in giving food to somebody and similarly in taking food from somebody. [Ibn -e- Majah]

Eating together brings blessings. [Abu Dawud]

The greater the number of hands at meals, the greater the blessings. [Mishkat]

Picking up whatever falls on the cloth or from a cup during eating and taking it brings reward (from ALLAAH). In some traditions it occurs that this protects from poverty and leprosy and one who does so, his off spring is protected from being muddle headed and is favoured with complete peace. [Madarijun Nabuwah]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that one who picks up and eats the things fallen on the cloth, gets handsome and beautiful children and he is protected from poverty. [Madarijun Nabuwah]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) has forbidden eating garlic unless it was cooked.
[Tirmizi, Abu Dawud, Mishkat]

While eating together, an elderly and respectable person should be requested to begin eating. [Muslim]

While eating, if some eatable or a morsel falls down, it should be eaten after removing the dirt. It should not be left for the Satan. [Ibn Majah, Muslim]

While taking meals, if some one drops in, he should be requested to join. [Ibn Majah].

The people at meals should rise only after the cloth (spread for serving food) is removed. [Ibn Majah]

Eating the first fruit of the season

When a new fruit of the season was presented to him, he would touch it with his eyes and lips and say:

اَللّٰهُمَّ كَمَا اَرَيْتَنَا اَوَّلَهٗ، اَرِنَا اٰخِرَهٗ

O ALLAAH ! show us its last as Thou has shown us its first. He would then offer it to the youngest child present in this company. [Zadul Ma'ad]

His noble manners in drinking

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) used to breathe three times in the course of drink and to say that drinking in this manner is more acceptable, more thirst quenching and more wholesome.
[Shamail -e- Tirmizi]

In another tradition it has been expressly mentioned that one should not breathe into a vessel while drinking but should remove his lips from the cup.
[Zadul Ma'ad, Shamail -e- Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) best liked sweet cold water. [Zadul Ma'ad]

Drinking water after taking meals is not the Sunnah of the Holy Prophet (Sallallahu Alaihi Wa Sallam) particularly when the water be warm or intensely cold since both are harmful. [Zadul Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) did not consider it advisable to drink water after being tired with exercise, after taking food or fruit, after sexual intercourse and after a bath. [Zadul Ma'ad]

It occurs in traditions that the Holy Prophet (Sallallahu Alaihi Wa Sallam) has advised that one should sip the water and should drink it without stopping.
[Madarij -un- Nabuwah]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) desired any beverage to be distributed to a company, he would direct that the elderly people should be served first and in case of a drinkable item being served again, he would ask that the next round should start from the person next to the one who was served last. When he served a beverage to his friends, he would be the last to drink saying that the cup bearer (Saqi) is usually the last to drink. The noble habit of the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to drink water sitting and in authentic traditions it occurs that he has forbidden drinking water standing and has even forbidden drinking with one hand.
[Zadul Ma'ad]

Hadrat Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam)

said: "When ALLAAH gives one anything to eat he should say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْرًا مِّنْهُ

O ALLAAH bless us in this and give us what is better than it. In case of milk one should recite the following:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

O ALLAAH ! Bless us in this and give us plentiful.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) definitely liked sweet cold water the most and such water was brought for him from far off places.
[Khasail -e- Nabawi, Madarij -un- Nabuwah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has taken honey mixed in water and this he used to do early in the morning. After some time when he felt hungry, he would eat whatever was available.
[Madarij -un- Nabuwah]

اَللّٰهُمَّ زِدْنَا خَيْرًا مِّنْهُ

O ALLAAH! Give us more and better than this.
[Shamail -e- Tirmiz]

Sometimes he used to drink pure milk and sometimes mixed with water. [Madarij -un- Nabuwah]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that when he brought a bucket of zam zam water, he drank it while standing. (Probably there was no room to sit at that moment). [Shamail -e- Tarmizi]

Some have held that drinking while standing is particular for Zam Zam and Wudu water.
[Madarij -un- Nabuwah]

His usual clothing and dressing

His principle in the matter of dress was convenience and informality. He would put on what was available and was not at all formal about it, i.e. he never cared for any particular kind or quality of clothing and under no circumstances, for fine and expensive one. He contented himself with what ever met the need for clothing.

His dress consisted generally of a wrap or mantle and an *IZAR* (lower garment) made of coarse cloth. He is reported to have worn woollen clothing also. It has been narrated that his wrap was full of patches. He used it and would say, 'I am only a servant, and dress my self like one." [Tradition from Shaikheen]

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) has said: Of all the merits of a believer the best in the sight of ALLAAH is he who keeps his clothes clean and that he is content with what little, he has. The Holy Prophet (Sallallahu Alaihi Wa Sallam) disliked dirty and soiled clothes and considered them disgusting. [Madarij -un- Nabuwah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) would put on the lower garment, letting them in front fall down and raising it behind. [Madarij -un- Nabuwh]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) condemned pride and conceit, the companions would say: "But O Apostle of ALLAAH : man likes his dress to be fine and his shoes to be nice. The Holy Prophet (Sallallahu Alaihi Wa Sallam) would say:

إِنَّ اللّٰهَ جَمِيلٌ يُحِبُّ الْجَمَالَ (الكبر بطر الحق)

Surely ALLAAH is elegant and loves elegance.

According to another tradition he would say:

إِنَّ اللّٰهَ لَطِيفٌ يُحِبُّ اللَّطَافَةَ

Surely ALLAAH is subtle and loves subtlety.

In keeping with this view, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to dress himself elegantly when he had to meet delegations. He did so also on Fridays and the two EID days. For this purpose he used to keep a separate suite of clothes.
[Madarij -un- Nubawah]

According to Hadhrat Umm -e- Salama (Radi Allaahu Ta'ala Anha), the clothing, the Holy Prophet (Sallallahu Alaihi Wa Sallam) liked best was a shirt, although he very often put on lower garment and mantle but still the clothing which he liked best was a shirt.
[Shamail -e- Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the shirt of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was made of cotton with short length and short sleeves. It had cotton buttons and had an opening on the chest. This is the style of a shirt according to Sunnah. [Madarij -un- Nubawah]

One of the Companions narrated: Once the Holy Prophet (Sallallahu Alaihi Wa Sallam) saw me wearing poor garment and he asked me whether I had any property. When I replied that I had every kind of wealth and property, he said, "Let the mark of His favour and honour to you be seen." This means that one should thank ALLAAH for that.

On another occasion he saw a dishevelled man with untidy hair and said, "Could this man not find something to wash his garment with (i.e soap or any other such thing)" [Madarij -un- Nubawah, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) liked wearing white clothes and said they are the best clothes,

your living person should wear them and enshroud your dead in them.

[Madarij -un- Nubawah, Shamail -e- Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to wear a black blanket. Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that one morning, the Holy Prophet (Sallallahu Alaihi Wa Sallam) went out wearing a variegated garment of black goat hair.

[Shamail -e- Tarmizi]

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) entered Makkah as victorious he was wearing a black turban. [Madarij -un- Nubawah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to wear woollen clothes and very often wrapped himself with a sheet. [Madarij -un- Nubawah]

As the Holy Prophet (Sallallahu Alaihi Wa Sallam) was the most purified and refined of all human beings, the signs were evident from his noble body. His clothes would never get dirty as a result of contact with his body. No lice were to be found in his clothes and fly did never settle either on his body or on his clothes.

[Madarij -un- Nubawah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) wore leather socks and performed *masah* (wiping with wet hands) on them. [Madarij -un- Nubawah]

Summing up, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to wear whatever was available irrespective of its having been made of cotton or wool or flax (linen). He has put on wraps from Yaman, gown, short pajama (trousers) tahband lower garment) plain sheet, ordinary socks and sandals. Plain cloth, plain and striped black cloth, black dress and a gown with sleeves of green silk too were used by him.

[Zadul Ma'aad]

Pajamas: (Trousers): The Holy Prophet (Sallallahu Alaihi Wa Sallam) is reported to have purchased a Pajama and evidently it was purchased for wearing. His companions (Radi Allaahu Ta'ala Anhom) used to wear pajamas with his permission. [Zadul Ma'ad]

It is an authentic tradition from Hadrat Aishah (Radi Allaahu Ta'ala Anha) that once she took out an old blanket and a coarse cotton sheet and said: These are the two garments that were on the body of the Holy Prophet (Sallallahu Alaihi Wa Sallam) at the time of his death. [Zadul Ma'ad]

His shirt

Mulla Ali Qari رحمۃ اللہ علیہ narrated on the authority of Dimyat that the shirt of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was made of cotton. It was not long and its sleeves were not long either. Bijur has written that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had only one shirt. Hadrat Aishah (Radi Allaahu Ta'ala Anha) has related that it was not the Holy Prophet's (Sallallahu Alaihi Wa Sallam) custom to retain some thing from the morning meal for the evening or from the evening meal for the next morning. He did not have more than one of any item of dress - shirt, wrap, tahband (lower garment) or sandals. Munawi has related on the authority of Hadrat Abbas (Radi Allaahu Ta'ala Anhu) that neither the Prophet's (Sallallahu Alaihi Wa Sallam) shirt was too long nor its sleeves were long. In other traditions it has been related on the authority of Hadrat Ibn Abbas that his shirt was usually above the ankles.

[Shamail -e- Tarmizi, Khasail -e- Nabawi]

Hadrat Asma (Radi Allaahu Ta'ala Anha) narrated that the sleeve of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) shirt came to the wrist. [Shamail -e- Tarmizi]

The sleeves of the Holy Prophet's (Sallallahu Alaihi

Wa Sallam) shirt were neither narrow nor loose but were of moderate width and upto the wrist while his mantle used to be upto the fingers but not beyond. The shirt used by the Holy Prophet (Sallallahu Alaihi Wa Sallam) during journeys was slightly shorter in length and so were its sleeves. [Zadul Ma'ad]

The Holy Prophet's shirt had its opening at the chest. Sometimes he would unbutton the opening and his chest would became visible. He used to to say prayers in this condition. [Shamail -e- Tirmizi]

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) put on a shirt, he used to begin with the right side. [Zadul Ma'ad]

Tyas Ibn Jafar Al Hanafi narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had handkerchief with which he dried (his face etc.) after ablution. [Ibn Sa'd]

Turban

Wearing a turban is mustahab (desirable) and the Holy Prophet (Sallallahu Alaihi Wa Sallam) has also commanded to do so. "Keep to turbans. This will make you more forbearing (Fathul Bari). When asked by some one whether wearing a turban is a Sunnah Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) replied in the affirmative (Aameen).

Amr bin - Hurais (Radi Allaahu Ta'ala Anhu) said, "I still have that scene before my eyes when the Holy Prophet (Sallallahu Alaihi Wa Sallam) delivered a sermon from the member (pulpit) and that he was wearing a black turban with its end hanging between the two shoulders."

[Khasael -e- Nabawi, from Muslims and Nasa]

When he used to put on a turban, he used to lower down the end between the two shoulders and often

his turban did not have a loose end.
[Nashrut - Tib, Shamail -e- Tirmizi]

The loose end of his turban was about a span in length. But a length of more than one cubit has also been reported while the turban itself used to be about seven yards in length. [Khasail -e- Nabawi]

To have a cap underneath the turban is Sunnah.

His cap

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to put on a white cap. At home he wore low, flat cap made of white cloth. He is reported to have used quilted cap made of coarse cloth.
[Al - Siraj -ul- Munir]

His tahband and pajamas

The usual practice of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was to wear a lungi (a sheet wrapped around the waist down to the knees). His wearing pajamas (loose trousers tied round the waist) is a matter about which there is difference of opinion. In some traditions, it occurs that he has worn pajamas and that his companions were seen wearing it. According to another tradition he was asked whether he ever wore Pajamas he replied: "Yes, I have been required to cover my body. To cover a body, there is no other thing better than this."
[Khasail -e- Nabawi, Zadul Ma'ad]

His tahband (lower garment) was four cubits and one span in length and in width it was three cubits and one span. [Shamail -e- Tirmizi]

According to some traditions his sheet was four cubits in length and two and a half cubits in width. His tahband (lower garment) was four cubits and one

span in length and two cubits in width. He used to keep his tahband above mid calves with the hem in front remaining lower than the rear.

[Khasail -e- Nabawi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said, "The way for a believer to put on a tahband (lower garment is to have it half way down his legs, and he is guilty of no sin if it comes half way between that and the ankes, but what comes lower than that is in hell fire. On the day of resurrection, ALLAAH will not look at the person who trails his lower garment conceitedly."

[Abu Dawud, Ibn Majah, Zadul Ma'ad, Mishkat]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that of all the items of clothing the Holy Prophet (Sallallahu Alaihi Wa Sallam) liked Yamani printed wrapping sheet the best. [Shamail -e- Tirmizi]

Sometimes he used to put on the wrapping sheet in such a way that he would pass it throught the right armpit and then cover the left shoulder.

Hadrat Abu Sa'd Al-Khudri (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) would put on new clothes only on Friday. The Holy Prophet (Sallallahu Alaihi Wasallam) liked white clothing but of coloured clothes he liked green the most. [Zadul Ma'ad]

Pure and deep red colour was not liked by the Holy Prophet (Sallallahu Alaihi Wa Sallam).

When he put on a new dress, he would thank ALLAAH in the following words mentioning the name of the dress:

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ أَسْأَلُكَ
خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوْذُ بِكَ مِنْ
شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ ٥

O ALLAAH ! all praises are due to thee: As You have clothed me, I ask Thee to grant me its benefit and benefit of what it is made for. I seek refuge with thee from its evil and the evil of what it is made for.

Some times he prayed as follows:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ
عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ

All praise is due to ALLAAH who has clothed me with some thing with which to cover my nakedness and adorn myself in my lifetime. He used to give his old clothes as charity (Sadaqa). [Zadul Ma'ad]

Mostly he used to wear cotton clothes, but is reported to have occasionally worn clothes made of wool and fine linen. [Zadul Ma'ad]

He used to take particular care in covering himself with a wrap that his body should not be visible. Probably this was his manner while he lay down.

Abu Rimsah narrated that he once saw the Holy Prophet (Sallallahu Alaihi Wa Sallam) covering himself with two green wrapping sheets. [Shamail-e-Tirmiz]

His foot wear

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to wear shoes resembling a Chappal or wooden sandals. He wore also black socks made of leather and used to do masah (wiping with wet hands) over them in wudhu (ablution). His Sandals had two thongs, their straps being doubled, (one in between the toe and the next finger, the other one in between the third and the fourth finger) The strap on the upper side was also double.

His shoe was as long as one span and two fingers and was seven fingers in breadth. The straps were apart to the extent of two finger breadths in the inner side.

He used to put on shoes made of tanned leather (having no hair on it) and used to put his feet in them after performing wudhu. This has been reported by Hadrat Ibn "Umar (Radi Allaahu Ta'ala Anhu). He often offered prayers with shoes. (His shoes used to be free from uncleanness and were made in such a way that the toes touched the ground).

He is reported to have shoes made of tanned leather (having no hair on it). [Mishkat]

Hadrat Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "When one of you puts on sandals, he should put on the right one first and when he takes them off, he should take off the left one first, so that the right one should be the first to be put on and the last to be taken off." [Shamail -e- Tirmizi, Mishkat]

Sometime he would wear his shoes while standing and sometimes while sitting. Whenever he lifted his shoes, he did so with the index finger of his left hand. [Shamail -e- Timzi]

His noble habits regarding perfumes

He liked aromatic things and perfume and used them profusely. He also recommended their use to others. [Nashrut - Tib]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) is also reported to have used perfumes in the last watches of night. On waking up he would perform wudu after relieving himself and would then apply perfume on his clothing. If perfume was presented to him he would never refuse it. He considered it

undesirable to refuse any sweet smelling thing.
[Shamail -e- Tirmizi]

He liked the smell of basil (Raihan) very much and forbade refusal to accept it. [Shamail -e- Tirmiz]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) liked henna flowers very much. Of all the perfumes he liked musk and sandal wood (Ud) the most. [Zadul Ma'ad]

He applied perfume to his head also. Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) said that there are four things which one should not refuse, viz, pillow, oil, perfume, and milk.

Hadrat Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) has said: The perfume for men is that whose scent is apparent but whose colour is hidden, viz. rose and kewrah (a kind of fragrant plant) and the perfume for women is that whose colour is apparent but whose scent is hidden, viz. henna and saffron."
[Shamail -e- Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) had Sukka (Perfume container of mixed perfume) with which he perfumed himself. [Shamail -e- Tirmizi]

Use of antimony

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had a collyrium container out of which he applied collyrium every night, in each eye three times.
[Ibn Sa'd, Shamail -e- Tirmizi]

Imran Ibn Abee Anas narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to apply antimony

thrice in the right eye and twice in the left.

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Apply antimony regularly, as it clears the sight, makes the hair grow and is the best of things for improving eye sight." [Shamail -e- Tirmizi, Ibn Sa'd]

His hair

The hair of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was in length upto the middle of his ears. In other traditions his hair was in line with the ears and in a third tradition his hair reached the lobes of his ears. Yet there are traditions according to which his hair came down to the shoulders or near the shoulders. [Shamail -e-Tirmizi]

All these traditions can be reconciled if it is taken that when he applied oil or combed it, the hair looked longer, alternatively, the traditions represent the position before and after trimming.

In Mawahib and also in Majma'ul Bihar it has been mentioned that if there was long interval after trimming the hair, it would grow long and after trimming it would be short.

This indicates that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to have his hair trimmed and not shaved. About shaving (halq), the Holy Prophet (Sallallahu Alaihi Wa Sallam) has himself mentioned that excepting the occasions of Hajj and Umra, he did not have the hair shaved. [Madrij -un- Nubawah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to comb his hair very often. Whenever he saw anyone with dishevelled and untidy hair, he would express his dislike and say: Has any one of you seen him, indicating him to be a devil. In like manner he did not

approve of men who indulged much in self-adornment or had very long hair. He loved moderation.

[Madarij -un- Nubawah]

His noble habits about combing and oiling the hair

While going to sleep the Holy Prophet (Sallallahu Alaihi Wa Sallam) would brush his teeth with miswak, perform wudu and comb the hair of his head and beard. Whether he was at home or on a journey, the Holy Prophet (Sallallahu Alaihi Wa Sallam) always kept seven things at the head of the bed, an oil container, comb, collyrium container, a pair of scissors, a miswak, a looking glass and small wooden spit to serve as a scratcher. [Zadul Ma'ad]

First of all he applied oil to his beard and head and thereafter combed them. Ibn Jurayj has reported that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to travel with a comb, mirror, oil, miswak, and collyrium.

[Ibn Sa'd]

Anas Ibn Malik (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to apply oil to his head frequently and washed his beard with water.

Moderation in adornment

The Holy Prophet (Sallallahu Alaihi Wa Sallam) at first used to arrange his hair without a parting. Later on used to part them. [Shamail -e-Tirmizi]

In another tradition, it occurs that he used to comb his hair every second day. [Nashrut Tb]. Yet in another tradition from Humaid bin Abdur Rahman it is reported that the Holy Prophet (Sallallahu Alaihi Wasallam) used to comb his hair occasionally. [Shamail-e-Tirmizi]

It has been related by Hadrat Anas that the hair of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was neither very thick nor quite straight but were slightly curly and reached upto the lobes of his ears.
[Shamail -e- Tirmizi]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) preferred to begin with the right hand while performing wudhu (ablution), combing hair and wearing shoes.
[Shamail -e- Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) would sometimes first wet his beard and then comb it. When he saw his face in the looking glass, he would say:

اَللّٰهُمَّ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ وَاَوْسِعْ عَلَيَّ فِيْ رِزْقِيْ

O ALLAAH ! Thou hast made my creation superior, make my manners superior and give me sustenance in abundance. [Nashrut - Tib, Shamail -e- Tirmizi]

Use of hair oil

Whenever he wanted to grease his head, the Holy Prophet (Sallallahu Alaihi Wa Sallam) would take some oil in the palm of his left hand and apply a little of it to his brows, then to this eyes and the rest to his head. In the like manner when he would apply oil to his beard, he would do so first to his eye-brows then eye-lashes and then to the beard. [Zadul Ma'ad]

Hazrat Anas (Razi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) often oiled his head and combed his beard and he often wore headveil (cover) which due to excessive use of oil looked like a piece of cloth of an oil seller.
[Shamail -e- Tirmizi, Zadul Ma'ad]

Whenever he greased his beard, he would begin with

the portion attached to the neck (throat). When he would apply oil to his head, he would begin from the side of forehead (forelocks). [Zadul Ma'ad]

His Beard

The beard of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was so thick and profuse that it covered the whole of his chest. [Shamail-e-Tirmizi]

In *Madarij-un-Nubawa*, it has been stated on the authority of Ashifa of Qadi Ayaz that the Holy Prophet's (Sallallahu Alaihi Wa Sallam) beard had such profuse hair that covered the whole of his chest. According to Hanafi school of thought, it should not be less than a handful. [Madarij -un- Nubawa]

The hair under the armpit

In some traditions it occurs that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to pluck out the hair under the armpit. [Madarij -un- Nubawa]

The hair below the belt

In some traditions it occurs that he shaved the pubes while in others use of depilatory has been mentioned. [Madarij -un- Nubawa]

Paring the nails

According to traditions he used to get his nails pared either on Friday or on Thursday in the following orders.

Right hand : forefinger, middle finger, ring finger and little finger.
Left hand : little finger, ring finger, middle finger, forefinger thumb and right thumb.

In getting the nails of his feet pared, the Holy Prophet

(Sallallahu Alaihi Wa Sallam) observed the following order.

Right foot : beginning with the little toe to the great toe successively.

Left foot : beginning with the right toe to the little one successively.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to get his nails pared every fifteenth day.
[Shamail -e- Tirmizi]

About the dressing of his hair (head)

When he would get his head shaved, he would get the whole of it shaved or retain the hair on the whole head. He did not do so that a part of it was shaved and the remaining part was left unshaved.
[Zadul Ma'ad]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to trim the moustache. [Zadul Ma'ad]

In a number of traditions, Holy Prophet (Sallallahu Alaihi Wa Sallam) has commanded growing of beard and has impressed the trimming of moustache. The majority of theologians have held that clipping the moustache is sunnah but clipping should be done in a manner resembling shaving. [Khasail -e- Nabawa]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Do the opposite of what the polytheists do: let the beard grow long and clip the moustache."
[Zad -il- Ma'ad, Muslim, BukhAri]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Do not let forty days elapse without trimming the mustache and paring the nails." [Sahi Muslim]

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Do the opposite of what the polytheists do : let the beard grow long and clip the moustache."

[Zad -ul- Ma'ad, Muslim, BukhAri]

He who has hair should wash it and keep clean. Instead of combing the hair and beard every day, it is better to comb them every second day.

[Abu Dawd, Zadul Ma'ad, Mishakat]

It is permissible to dye the grey hair of the beard with henna but the use of black dye is forbidden and therefore undesirable.

[Bahishti Gohar, Khasail -e- Nabawi]

Sunnah about moustache and beard

Sunnah: (in case exceeding one fist) . Taking off some hair off the right and left sides of the beard so that it looks pleasing to the eyes. The beard should not be less than a fist from the bottom of the chin. Shaving the beard or cutting it is not permissible.

[Khasail -e- Nabaw]

The moustache should be trimmed fully (Tirmizi) Remaining within the permissible limits the hair of the head and beard should be arranged and greased.

[Muatta Imam Malik]

Either one should retain hair on the whole of his head or should get it shaved completely. Keeping hair on a part is undesirable.

One should grow short hair on the head as laid down in the tradition. [Mishkat]

The hair inside the nostrils, under the armpit and below the belt should be removed. [BukhAri, Muslim]

Note: It is a sin, if forty days elapse and such hairs are not removed. It is permissible to dye the beard with henna or leave it grey. The women should dye their nails with henna. [Abu Daud]

Note: These days nail polish is very much in use, this should be removed before wudhu and ghusl or these will not be in order.

CERTAIN NOBLE HABITS OF THE HOLY PROPHET
(Salalahu Alaihi Wasallam)

Sitting

Hadrat Jabir bin Samura (Radi Allaahu Ta'ala Anhu) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) also used to sit cross - legged and sometimes sat with knees up and soles of his feet touching the ground and having his hands set in the armpits. I have also seen him reclining on a pillow at his leftside. [Shamail -e- Tirmizi]

Hadrat Hanzala bin Huzaim (Radi Allaahu Ta'ala Anhu) narrated: Once as I came to the Holy Prophet (Sallallahu Alaihi Wa Sallam), I saw him sitting cross legged keeping one leg on the other (right leg on the left). [Al-Adabul Mufrad]

His gait

Traditions from Hasan Ibn Ali (Radi Allaahu Ta'ala Anhu). When Prophet (Sallallahu Alaihi Wa Sallam) intended to walk, he would raise his feet with force and would put them down inclining forwards. He walked striding with modesty and his manner of walking gave an impression as if he was coming down a high place. When he intended to see anything on his sides, he would do so fully turning towards it (i.e. he did not cast side glances). He always looked downwards. Instead of looking up towards

the sky, he preferred to look towards the ground. As a habit he would look through the cornor of his eyes (i.e. due to extreme modesty, he would not cast full glance by lifting his head). He would ask his companions to walk ahead of him. Whomsoever he met, he saluted first. [Nashrut - Tib]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) and his companions (Radi Allahu Ta'ala'anhum) would recite Takbeer (ALLAAH -o- Akbar) while going up the hill and would recite Taṣbih (Al-Hamdo-Lillah) while coming down in the valley. [Zadul Ma'ad]

Smiling

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the laughter of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was just a smile. [Shamail-e-Tirmizi]

In fact he only smiled. On a matter which might make others laugh, he would only smile. [Zadul Ma'ad]

Abdullah bin Haris (Radi Allaahu Ta'ala Anhu) narrated that he did not see anyone else with a more smiling disposition than the Holy Prophet (Sallallahu Alaihi Wa Sallam). [Shamail -e- Tirmizi]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) saw him, he, the Holy Prophet (Sallallahu Alaihi Wa Sallam) smiled (i.e. he met him with a pleasing and smiling disposition). [Shamail -e- Tirmizi]

His weeping

Like his laughter, Prophet (Sallallahu Alaihi Wa Sallam) weeping also was silent. While weeping, the only thing that happened was that his eyes would be filled with tears runing down his face and moaning could be heard. Sometimes he lamented on the dead due to mercy and kindness and sometimes out of

tenderness for the Ummah apprehending dangers. Often Prophet (Sallallahu Alaihi Wa Sallam) burst into tears due to fear of ALLAAH and at other times he did so while listening to the words of ALLAAH. This last action was due to the love and eagerness for ALLAAH His Majesty and fear. [Zadul Ma'ad]

His humour

Although an atmosphere of sobriety, seriousness and solemnity always prevailed in the assemblies of the Holy Prophet (Sallallahu Alaihi Wa Sallam) so much so that his noble Companions used to say: We sit in his company with such reverence and solemnity as if birds had perched on our heads and would fly away if we made even a slight movement. Yet flashes of the Prophet's humour would keep the session agreeable, for if on the one hand, Prophet (Sallallahu Alaihi Wa Sallam) would be preaching in keeping with the mission, on the other he would mix with the companions freely like an informal friend and a Kind person. While the assemblies had for the most part an atmosphere of a religious training centre and an insitution of learning, they would sometimes turn into a gathering of witty but dignified and well mannered friends exchanging bits of humour and narrating every day affairs of homelife. Briefly the Holy Prophet (Sallallahu Alaihi Wa Sallam) and his companions would discuss matters freely among themselves. We have to find out as to what the nature of his humour had been. This elucidation is necessary due to our following a rigid line of action in many matters; our views have undergone a change. Our thinking has gone astray and we have lost moderation in all matters, when we make ourselves serious and grave, we go to such an extent as to shun all wit and humour and if we assume a pleasing disposition, we go to such extremes as to abandon all decorum and etiquette. As such in the Noble example of the Holy Prophet (Sallallahu Alaihi Wa Sallam) we have

the best standard for us to follow. Prophet (Sallallahu Alaihi Wa Sallam) has himself stated about his own humour. "Do you cut jokes (with us)? Asked his companions. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said,"I say nothing but the truth."

[Shamail -e- Tirmizi]

As against the above, we cut jokes which are full of UNTRUTH, BACKBITING, SLANDERING and UNCALLED FOR EXAGGERATIONS. We give some examples of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) wit to enable us to form a correct idea about his humour. Thereafter we would mention only those instances of his love for children.

A person came to him and requested him for a mount. He replied, I shall give you a she-camel's child to ride on. "He asked, What shall I do with a she - camel's child. The Holy Prophet (Sallallahu Alaihi Wa Sallam) replied, "Do any others than she-camels give birth to camels?" [Shamail -e- Tirmizi, Mishkat]

Once an old woman came to him and requested him to say Dua to ALLAAH to favour her with paradise. He said, "Old women will not enter paradise." Having said this, he left for prayer and on hearing these words from the Holy Prophet (Sallallahu Alaihi Wa Sallam) the old woman began to weep bitterly. When the Holy Prophet (Sallallahu Alaihi Wa Sallam) returned after performing Salaah, Hadrat Aishah told him that the old woman was weeping since she had heard that old women would not enter paradise. He told (Hadrat Aishah) to tell her that old women would enter paradise after becoming youthful.

[Shamail -e- Nabawi, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) had a friend named Zahir who often used to send him presents. One day he (Zahir) was selling his goods in the market. The Holy Prophet (Sallallahu Alaihi Wa Sallam) came from behind and embracing him by

way of humour called out, "Is there anybody to purchase this slave." Zahir said, "Let me go. Who is this?" When he turned round he recognized the Holy Prophet (Sallallahu Alaihi Wa Sallam) and said, "O Messenger of ALLAAH ! Whoever will purchase a slave like me, will be purchasing worthless goods!"

[Shamail -e- Nabawi, Mishkat]

Small Talk

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was very kind to children and loved them. He would stroke their heads out of love and would pray for their well being in life. Whenever the children came near to him he would pick them up in his arms and fondle them with great love. Sometimes he would stick out his tongue before the child and the child would become cheerful and laugh. If Prophet (Sallallahu Alaihi Wa Sallam) was lying down, he would make a child sit on his feet or on his chest. If several children were there, he would make them stand in a row and would himself sit stretching out his arms and would say, "Run up to me, who touches me first, will get a prize. "The children would come running to him. Some would fall on his chest, some would fall on his body. He would embrace them and kiss them.

[Khasail -I- Nabawi]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) passed by children, he would salute them, put his hands on their heads and pick up the little ones in his arms. On seeing a mother loving her baby, he would be deeply affected. When discussing mother's love he would say, "Whomsoever ALLAAH favours with children and he loves them as also fulfils his obligations towards them, then he would remain safe from the hell fire.

If while returning from a journey, the Holy Prophet (Sallallahu Alaihi Wa Sallam) met children on the way, he would pick them up affectionately and get them

seated before or behind himself on his mount. Children also loved him much. No sooner than they saw Prophet (Sallallahu Alaihi Wa Sallam), they would run upto him. He would pick up each one of them, kiss him and give him something like dates or freshfruit or some thing to eat. If the baby of a woman saying prayer in his leadership started crying he would shorten the prayer in order to relieve the mother from her distraction.

[Khasail -e- Nabawi]

Interest in poetry

Hadrat Jabir bin Samura (Radi Allaahu Ta'ala Anhu) narrated that he had innumerable occasions to sit in the company of the Holy Prophet (Sallallahu Alaihi Wa Sallam) when the Companions recited verses and told tales of the Days of Ignorance. The Holy Prophet (Sallallahu Alaihi Wa Sallam) did not stop them (from doing so). He listened to them silently and sometimes laughed with them. [Shamail -e- Tirmizi]

Amb Bin As-Shard, reported his father as saying, One day when I was riding behind the Holy Prophet (Sallallahu Alaihi Wa Sallam) I recited several verses of Umayya bin Abus Salts' poetry. On every verse I recited, he told me to go on. In the end he told me, "He was about to accept Islam."

[Shamail -e- Tirmizi, Mishkat]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to have a special pulpit in the mosque for Hassan Bin Sabit to stand on it and recite couplets in appreciation of the Holy Prophet (Sallallahu Alaihi Wa Sallam) or answer on his behalf. He also prayed to ALLAAH to strengthen him (Hassan bin Sabit) by the blessings of holiness (Gabriel) so long as he served the cause of Islam. [Shamail-e-Tirmizi]

Inquiry about dreams

It was Prophet's (Sallallahu Alaihi Wa Sallam) noble habit to sit crosslegged after having said the morning prayer and ask the people about their dreams. Who ever should have seen a dream, Prophet (Sallallahu Alaihi Wa Sallam) would mention it. Before hearing the dream he would recite:

خَيْرٌ تَلْقَاهُ وَشَرٌّ تَوَقَّاهُ خَيْرٌ لَنَا وَشَرٌّ
لِأَعْدَائِنَا وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ؕ

Accept the good and guard against the evil. Let (this dream) bode good for us and evil for our enemies. Praise be to ALLAAH, the Cherisher of the worlds. Later he had dropped this practice.

[Zad -ul- Ma'ad; Shamail -e- Tirmizi]

Use of right and left hands.

Prophet (Sallallahu Alaihi Wa Sallam) used his right hand for all purposes excepting acts such as washing impurities cleaning the nose, washing after evacuation and picking up shoes. Similarly when Prophet (Sallallahu Alaihi Wa Sallam) handed over something to any body, he did so with his right hand and took over anything, with his right hand.

[Zadul Ma'ad; Shamail-e-Tirmizi]

Returning a greeting received through a messenger

When he received a salutation from somebody through someone he made a salutation to him as well as to the messenger in these words:

عَلَيْكَ وَعَلٰى فُلَانٍ السَّلَامُ ([illegible])

And (peace) on you and on so and so.

[Shamail -e- Tirmizi]

Letters

His noble practice in this matter was to ask the writer to write, BISMILLAAH first and then the name of sender and thereafter the name of addressee. Then Prophet (Sallallahu Alaihi Wa Sallam) would dictate the text of the letter.

Relaxation

Prophet (Sallallahu Alaihi Wa Sallam) enjoyed a walk wherein he retired to the gardens to relax sometimes.

Swimming

He sometimes would go swimming also.
[Shamail -e- Nabawi]

His routine about travelling

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) would himself set out or send someone, on a journey, he thought Thursday as an appropriate day for departure. While travelling he moved his mount at a high speed and when the distance was long, he moved still more fast.

During the journey his noble habit was to leave the camping place early in the morning and howsoever short the stopover was, he would not resume the journey unless he had offered two rakaat of prayer.

Whenever anyone returned from a Journey and came to meet him the Holy Prophet (Sallallahu Alaihi Wa Sallam) would embrace him and kiss on his forehead. [Zadul Ma'ad]

During travel with his companions, Prophet (Sallallahu Alaihi Wa Sallam) would invariably share the work to be done collectively e.g., cooking the meals. Once during a halt, when his companions thought of cooking the meals, everyone of them

undertook some item of work, and the Holy Prophet (Sallallahu Alaihi Wa Sallam) took upon himself to gather the wood. [Zadul Ma'ad]

On returning from a journey Prophet (Sallallahu Alaihi Wa Sallam) would never go straight to his house but would go to the mosque, say two rakaat of prayer and then go home. When entering the city on such occasions if he met children on the way, he would seat them on his mount, the younger ones in front of him the older ones behind him. [Zadul Ma'ad]

Whenever he proceeded on a journey or marched for a Jihad, he would carry one of the companions on his mount. [Zadul Ma'ad]

When he used to start for a journey and get himself seated on his mount comfortably, he would say ALLAAH -o- Akbar' (ALLAAH is the greatest of all) thrice and then recite:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَ
إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُوْنَ ۔ اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِي
سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَا تَرْضٰى
اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِ عَنَّا بُعْدَ الْأَرْضِ
اَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْأَهْلِ وَالْمَالِ

(Glorified be He who has subjugated it to us for we could never have been its master by ourselves. And surely must we return to our Lord. O ALLAAH we ask thee for righteousness and piety during this journey and such works as will please thee. O ALLAAH! Make this journey easy for us and afford us relief in covering the distance. O ALLAAH! Thou art our companion in this journey and Thou art the protector of our homes and belongings).

When the Holy Prophet (Sallallahu Alaihi Wa Sallam)

returned from the journey he would to recite the above mentioned supplication with following addition:

We are those who have come back from journey, we are those who offer repentance, we are those who offer prayers and those who praise their Lord.

[Zadul Ma'ad]

Whenever his mount climbed a height he would say ALLAAH-o-Akbar (ALLAAH is the greatest of all) thrice and recite:

اَللّٰهُمَّ لَكَ الشَّرَفُ عَلٰى كُلِّ شَرَفٍ وَلَكَ الْحَمْدُ عَلٰى كُلِّ حَالٍ

O ALLAAH ! At this height dignity belongs to Thee alone and praise be to Thee in all circumstances.

[Zadul Ma'ad]

When the mount moved in a low lying place, then Prophet (Sallallahu Alaihi Wa Sallam) would say, Subhan ALLAAH (Glorified be ALLAAH) thrice. While putting his feet in the stirrups he would say, Bismillah. (In the name of ALLAAH). Whenever he intended to encamp in a town or village, and which came in his view from a distance, he would say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا

O ALLAAH! Bless us in it, thrice, and when Prophet (Sallallahu Alaihi Wa Sallam) actually entered it, he would say:

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا إِلٰى اَهْلِهَا وَحَبِّبْ
صَالِحِيْ اَهْلِهَا إِلَيْنَا

O ALLAAH ! Favour us with the fruits (of the city and endear us to its inhabitants and inspire love of its pious persons in our hearts. [Zadul Ma'ad]

While seeing off anybody, he would say:

أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَأَمَانَتَكَ وَخَوَاتِيْمَ أَعْمَالِكَ

I entrust to ALLAAH your faith, your belongings that need protection and the outcomes of your deeds.

[Zad -ul- Ma'ad]

On return from a journey, when he met his family members, he would say:

تَوْبًا تَوْبًا لِرَبِّنَا أَوْبًا لَا يُغَادِرُ عَلَيْنَا حَوْبًا

We offer repentance again and again. We turn to our Lord so that He may clean us from all evils.

[Zadul Ma'ad]

Prophet (Sallallahu Alaihi Wa Sallam) usually set out for a journey in the early hours of the day and would pray to ALLAAH, the Exalted, that his Ummah be blessed in setting out on journeys in the early hour of the day.

If the travellers were three, he would direct them to choose one of them as their amir (Leader).

[Zadul Ma'ad]

Directions about travelling

It is advisable and masnun that except for emergent and compelling needs one must not travel alone, and that at least two men should go together. (This is the verdict of the scholars of traditions and theologians). It is masnun to set out on a journey on Tursday. Monday is also commendable.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has directed that one should return to his home as soon as the object of a journey has been achieved. It is not desirable to prolong the journey unnecessarily. On returning from a long journey, it is masnun that one should not enter his house all of a sudden. He should first inform the family about his arrival and then enter the house. If the family has advance information about one's programme and is expecting him, then there is no harm in entering his house straightway. By conforming to Sunnah, one gains the good of this world as well as of the next.

It is masnun that on return from a journey one should offer two rakaats of Salaah before entering the house.

[Zadul Ma'ad]

OOO

بسم الله الرحمن الرحيم

PART IV

THE TEACHINGS OF THE HOLY PROPHET (Sallallahu Alaihi Wa Sallam) THE GREATEST TEACHER OF THE PAST AND THE PRESENT ABOUT THE MOST COMPLETE AND PERFECT FAITH

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يُسَبِّحُ لِلَّهِ مَا فِي السَّمَٰوَٰتِ وَمَا فِي الْأَرْضِ الْمَلِكِ
الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ هُوَ الَّذِي بَعَثَ
فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (سورة الجمعة)

In the name of ALLAAH,
the Compassionate, the Merciful.

1. **Whatsoever is in the heavens and whatsoever is in the earth hallows ALLAAH, the Sovereign, the Holy, the Mighty, the Wise,**

2. **He it is Who hath raised amidst the unlettered ones a Messenger from among themselves, rehearsing, unto them His revelations and purifying them and teaches them the Book and Wisdom, though they have been in error manifest. 62/1,2.**

CHAPTER 1

BELIEFS

FAITH

Islam, Eeman and Ihsan

Hadis: It is narrated on the authority of Hadrat Umar bin Khattab (Radi Allaahu Ta'ala Anhu): One day when we were in the company of the Holy Prophet (Sallallahu Alaihi Wa Sallam) at that time he was addressing a big gathering of his companions - (Radi Allaahu Ta'ala Anhu) that suddenly a man appeared before us. His clothes were extremely white and his hair was very black. There was no effect of travel on him (which could give an impression that he was not an outsider). Besides, none of us recognized him and this led us to take him as an stranger. This man making his way through the gathering came upto the Holy Prophet (Sallallahu Alaihi Wa Sallam) and sat down before him in such a manner that his knees touched those of the Holy Prophet's (Sallallahu Alaihi Wasallam) and placing his hands on the thighs of the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Tell me, Muhammad (Sallallahu Alaihi Wa Sallam) what is Islam?"

The Holy Prophet (Sallallahu Alaihi Wa Sallam) replied, "ISLAM is (i.e., its fundamentals are) that you testify (with your heart and tongue) that there in no deity (worthy of being worshipped) but ALLAAH and that Muhammad is His Messenger and that you establish the prayer, pay the Zakat, fast during the the month of Ramadhan and perform Hajj (pilgrimage to the House of ALLAAH), if you have the means. The new comer, on hearing the reply, said, "You spoke the truth."

the narrator of this tradition, Hadrat Umar (Radi Allaahu Ta'ala Anhu) with him) says that we were astonished to find that the man is putting a question and is himself testifying and approving the reply.

Thereafter he said. "Now tell me, what is Eeman? The stranger questioned, "Eeman is that you believe in ALLAAH, His angels, His Messenger, His Books and the Last Day (i.e. the Day of Resurrection) as also believe in both good and evil being destined by ALLAAH." Hearing this too, the man said, "You spoke the truth."

Then he said, "Now tell me, what is IHSAN. "The Messenger of ALLAAH said, Ihsan is this that you worship and serve ALLAAH as if you are seeing ALLAAH. Although you do not see Him but He sees you all the same."

Then he said, " Tell me about the Day of Resurrection (i.e., when it will come about)." The Messenger replied, "The one who is being questioned does not know more than the one who is putting the question." Thereupon he (the questioner) said, "Then tell me some of its signs. "The Messenger said, (One sign is) that the maid servant would give birth to her master and mistress. (The other is) that those who have no shoes for their feet, no clothes for their body and are poverty stricken shepherds would be raising lofty buildings and would be competing with each other in this activity. Hadrat 'Umar (Radi Allaahu Ta'ala Anhu) says that after this dialogue, the newcomer went away. After some days, the Holy Apostle asked me, "Do you know who the questioner was? I replied, "ALLAAH and his Messenger know better." Then he said, "He was Gabriel (Sallallahu Alaihi Wa Sallam) he had come to your gathering to teach you your religion." [Muslim, BukhAri, Ma'arif -ul- Hadis]

Eeman means testifying all that concerns beliefs

Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated the Holy Messenger of ALLAAH said, Religion is the sum total of five Important beliefs and practices (all of them are fundamental) none of them is tenable without the other in the sense that it may completely relieve one from Hell: Testifying that there is no deity but ALLAAH, belief in His angels, His Messenger, Paradise and Hell and that the dead will be raised to render their accounts. This is one of the beliefs. Then there are five Salaah (daily) which constitute one of the pillars of Islam. Without Salaah ALLAAH will not accept even Eeman (faith). Zakat is atonement for sins. Without Zakat ALLAAH, will not accept Eeman and Salaah. Then if one who has performed these duties but fails to fast intentionally and without excuse during the month of Ramadan, ALLAAH will accept neither his Eeman, nor Salaah, nor Zakat. If one has discharged all these duties and has the means to perform Hajj but did neither perform it himself (during his lifetime) nor any of his relations do so on his behalf then neither his Eeman, nor his Salaah, nor his Zakat, nor his fasting will be acceptable to ALLAAH. Acceptability means that due to any deficiency in the performance of any of the fundamentals of Islam, the remaining (good) actions will not be enough for immediate relief from Hell.
[Al-Hiliya, Tarjuman -us- Sunnah]

Perfect Islam

Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: The Messenger of ALLAAH said: ISLAM is that you worship ALLAAH alone, attribute no partners to Him, perform Salaah regularly, pay Zakat, fast during the month of Ramadhan, perform Hajj, enjoin people to do good and forbid evil. say: السلام علیکم to your family members when you enter your home. One who does not observe any one of these pracrices then he does not follow Islam.

Then he has turned his back on Islam.

[Hakam, Tarjuman -us- Sunnah]

Hadrat Talha bin Ubaidullah (Radi Allaahu Ta'ala Anhu) narrated: A man belonging to the region of Najd and having dishevelled hair advanced towards the Holy Prophet (Sallallahu Alaihi Wa Sallam) saying some thing. We could not make out clearly (perhaps owing to distance) what he said until he came very near to the Messenger of ALLAAH.

Then he said, 'Tell me about specific commands of Islam which are obligatory to me as a Muslim and for every other Muslim to carry out.' The Messenger of ALLAAH said, Five times of Salaah during the day and night (which are obligatory and constitute the first and foremost duty in ISLAM). He said, 'Is there any other obligatory prayer besides these?' The Messenger of ALLAAH replied, "No" (The obligatory Salaah are only these five Salaah, but it is upto you if you (in addition to these) five obligatory Salaah say more Salaah willingly and voluntarily (and thus earn further reward). The Messenger then told him about Zakat and he again said, 'Will it be obligatory for me to pay any other Sadaqa in addition to Zakat?' The Messenger of ALLAAH replied, "No" (Only Zakat is obligatory) but it is upto you that you pay Sadaqa voluntarily (and earn further reward). Hadrat Talha bin Ubaidullah, the narrator of this tradition says that at this stage the questioner went back saying, (whatever the Messenger of ALLAAH has told me) I will not add to it anything on my part or take off any thing. The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) heard this and observed. "He would get prosperity if he is truthful."

[BukhAri, Muslim, Ma'arif -ul- Hadis]

Thinking of ALLAAH in the best terms

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: thinking of ALLAAH in the best of terms is one of the most

meritorious devotion.

[Musnad Ahmad, Abu Daud, Mishkat]

The sign of true faith

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "No one of you can be a true believer until he loves me more than he loves his parents, children and all mankind."

[Ma'arif -ul- Hadis, BukhAri, Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: Eeman has more than seventy branches. Out of these, the highest and most excellent is the recognition that there is no deity but ALLAAH i.e. testifying to the oneness of ALLAAH and the humblest is to remove the harmful and injurious objects from the street. And modesty is an important branch of Eeman.

[Ma'ariful Hadis, Musnad Ahmad]

Hadrat Abu Umama (Radi Allaahu Ta'ala Anhu) narrated that a man asked the Messenger of ALLAAH, what is faith? The Messenger replied, "When your good deed pleases you and evil deed grieves you, you are a believer. [Ma'arif -ul- Hadis, Musnad Ahmad]

Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, Modesty and humility are born out of faith. The reward for faith is Paradise. Harshness of temperament gives birth to immodesty and obscenity in speech, which lead to Hell."

[Musnad Ahmad, Timizi]

Ibn Umar narrated that the Messenger of ALLAAH said: Modesty and Eeman are bound to each other. When one of them is withdrawn, the other is also taken away." [Ma'arif -ul- Hadis]

In the Hadis narrated by Ibn Abbas (Radi Allaahu Ta'ala Anhu) it appears like this. When one of the two

is withdrawn, the other follows the former.
[Shabul Iman, Tarjuman -us- Sunnah]

Hadrat Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated: The Messenger of ALLAAH said, 'Is there anybody who will himself comply with these rules of belief at least transmit them to those who will do so? I said, "O Messenger of ALLAAH, I am at your command.' He thereupon caught hold of my hand and told me the following five things.

1. Keep away form all that is forbidden. You will be reckoned among the devout servants of ALLAAH.

2. Reconcile with whatever ALLAAH predestined for you. You will thus become one of most carefree servants of ALLAAH.

3. Always do good to your neighbour. You will become a true believer.

4. Wish for others whatever you would wish for yourself. You will become a perfect Muslim.

5. Do not laugh much, this deadens the heart." [Musnad Ahmad, Tirmizi, Tarjuman -us- Sunnah]

Abu Shuraih Khuzai (Radi Allaahu Ta'ala Anhu) narrated: The Holy Prophet said,

"I swear by ALLAAH, that man is not a true believer. I swear by ALLAAH, that man is not a true believer. I swear by ALLAAH, that man is not a true believer."

I asked, "O Messenger of ALLAAH, who is not a true believer?"

He replied, "The man whose neighbours are in constant fear of his mischief and machinations."
[BukhAri, Marif -ul- Hadis]

Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated: The Messenger of ALLAAH said, you cannot enter paradise until you are a believer and you cannot be a believer until you love one another. Should I not tell you something by acting upon which mutual affection will develop among you. And that is to cultivate the habit of saluting each other and make it a common practice. [Muslim: Ma'arif -ul- Hadis]

The sum and substance of Eeman and Islam

Hadrat Tamim Dari narrated: The Messenger of ALLAAH said, "Faith means sincerity of purpose and adherence." We asked "Sincerity and adherence to whom?" He replied, To ALLAAH, the Exalted, to His Book, to His Messenger, to the leaders and leaders of Muslims and to the common people". [Ma'arif -ul- Hadis, Muslim]

The lowest degree of eeman

Hadrat Abu Sad al-Khidri (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "If any one of you notices any thing evil and against the Shari'ah, it is incumbent on him to set it right by force, if he possesses it, and through advice if he has no force or power, and if he is not in a position to do this even, then abhore it from the core of his heart. This is the lowest degree of Eeman. [Muslim, Ma'arif -ul- Hadis]

Love of ALLAAH and his Prophet

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, there are three qualities and whosoever possesses them, will be favoured with the sweetness of Eeman.

1. One who holds ALLAAH and his Messenger dearer than any thing else (i.e. who does not love anybody or anything more than ALLAAH and his Messenger).

2. One who loves a human being for the sake of ALLAAH alone (i.e without any expectation of any worldly gain - but on this consideration alone that he is a godly person).

3. One who has been rescued from Kufr (whether from the very beginning or through repentance) and after that he dislikes returning to Kufr as much as being cast into Hell.
[BukhAri, Muslim, Hayat -ul- Muslimeen]

Hadrat Ma'az bin Jabal (Radi Allaahu Ta'ala Anhu) narrated: I asked the Holy Prophet (Sallallahu Alaihi Wa Sallam) about the most excellent Eeman (i.e. about the highest and most excellent degree of Iman and the deeds and virtues through which it can be achieved). The Prophet (Sallallahu Alaihi Wa Sallam) replied, that you love any one for the sake of ALLAAH and so be your hatred for the sake of ALLAAH (i.e. sympathy and antipathy with any one should be for the sake of ALLAAH alone) and secondly, you use your tongue in remembering ALLAAH. Hadrat Muaz asked 'Any thing else, O Messenger of ALLAAH' (Sallallahu Alaihi Wa Sallam). He replied, That for others you wish and like what ever you wish and like for your self and dislike those things for them which you dislike for yourself. [Bukhari, Muslim, Musnahd Ahmed, Ma'arif -ul- Hadis]

Love as a mean of nearness and close association

Hadrat Abdullah Ibn Masud (Radi Allaahu Ta'ala Anhu) narrated that a man came to the Holy Messenger and asked him, what do you say about a person who loves a group of people but is unable to associate and to approach them? He replied, "One who loves any one is nevertheless with him (or will be placed with him in the Hereafter). [Bukhari, Muslim, Ma'arif -ul- Hadis]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated:

Someone asked the Messenger of ALLAAH, When is the Day of Resurrection expected?" He replied, "Woe to you that you enquire about the exact time and moment when Resurrection will come about. Let me know the preparation you have made for it." The man replied, "I have made no special preparation (which may be worth mentioning or dependable but (by the Grace of ALLAAH I have the good fortune of) loving ALLAAH and His Messenger. The Prophet then observed, 'You will be with him whom you love and you will be in his company.'

The reporter of this tradition Hadrat Anas adds: I did not see the Muslims (i.e. the Prophet's (Sallallahu Alaihi Wasallam) companions) after having accepted Islam, happier than on hearing these good tidings from the Prophet (Sallallahu Alaihi Wasallam). [BukhAri, Muslim, Ma'arif -ul- Hadis]

Someone came to the Holy Prophet (Sallallahu Alaihi Wa Sallam) and said: 'O Messenger of ALLAAH, I love you more than I love my wife, my children and my own self. And my condition is that when I am at home and your goodself comes to my mind, I remain restless until I come over to you and have a look at you. And when I think of my death and also that of your departure, it occurs to me that after death you would be taken to the elevated place of Prophets in Paradise, but as for me, even if I, by the Grace of ALLAAH enter Paradise, I will not be able to reach that high place and will thus be deprived of seeing you. The Prophet (Sallallahu Alaihi Wa Sallam) gave no reply by himself until the following verse of Surah NISA was revealed:

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ
اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

(And those persons who obey ALLAAH and His

Messenger, are in the company of those on whom ALLAAH has bestowed His Grace, - Viz: of the Prophets, the saints, the martyrs and the righteous).
(4.69) [Ma'arif -ul- Hadis]

Those who, love each other for the sake of ALLAAH, become ALLAAH's beloved

Hadrat Muaz bin Jabal (Radi Allaahu Ta'ala Anhu) narrated I have heard the Messenger of ALLAAH say, "ALLAAH has said that it is incumbent on Him to love those who love each other for His sake, who sit together for his sake, who visit each other for His sake and spend on each other for His sake.
[Muwatta Imam Malik, Ma'arif -ul- Hadis]

Hadrat Umar (Radi Allaahu Ta'ala Anhu) narrated: The Messenger of ALLAAH said, "Among the servants of ALLAAH there are some who are neither prophets nor martyrs, but on the Day of Resurrection many prophets and martyrs will envy them because of their nearness to ALLAAH. The Companions asked, "O Messenger of ALLAAH ! Please tell us who are these? He replied, Such persons are those who without any bonds of kinship and without having any financial interest love each other for the sake of ALLAAH alone. As such I swear by ALLAAH that their faces will be glittering on the day of Judgement, rather they will all be light and will be seated on the pulpits of light. Further, when people in general will be apprehensive, at that moment they will be peaceful and undisturbed. When people in general will be worried, at that time they will have no worry.

At this stage, he read out the following verse:

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

Behold! verily for the friends of ALLAAH there is no fear nor shall they grieve.
[Sunane Abu Daud, Ma'arif -ul- Hadis]

Once someone passed in front of the Holy Prophet (Sallallahu Alaihi Wa Sallam) while some persons were seated with him. One of these said, "O Messenger of ALLAAH! I love this man for the sake of ALLAAH. "The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) enquired as to whether he had told him so. That person replied in the negative. Thereupon the Holy Prophet (Sallallahu Alaihi Wa Sallam) told him "Go and tell him that you love him so for the sake of ALLAAH. "The man got up immediately, went over to him and told him like that. In reply the person in question said, "May He love for the sake of Whom you love me. [Tirmizi, Abu Daud]

Keeping company with pious men

Hadrat Abu Raza (Radi Allaahu Ta'ala Anhu) narrated: The Messenger of ALLAAH said, "Should I not tell you some thing which is the pivot of faith and through which you can achieve goodness in this world and in the Hereafter.

Firstly, hold fast the company of Ahl-e-Zikar (devout men). Secondly when you are alone, keep your tongue busy in remembering ALLAAH, as far as possible. Thirdly, love for the sake of ALLAAH only and (similarly) hate for the sake of ALLAAH alone." [Baihaqui]

Note: It is confirmed by experience that good company is the best means of realizing the gist of religion, relishing its taste and appreciating its strength.

[Hayat -ul- Mulimin]

Evil promptings are not against man and are not accountable

Hadrat Abdullah-Ibn-Abbas (Radi Allaahu Ta'ala Anhu) narrated: A man came to the Messenger of ALLAAH and said, Sometimes such evil thoughts occur to me that I would rather be burnt to ashes than make a

mention of them. The Messenger of ALLAAH replied, Praise and thanks be to ALLAAH who has turned this affair into one of evil suggestions: (i.e. has made those thoughts remain thoughts only) and not turned them into doubt and evil deeds.

[Abu Daud, Ma'arif -ul- Hadis]

Hadrat Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, People will continue to put absurd questions about How and Why so much so that this foolish question will be asked, "When ALLAAH has brought into being all creation, who has created ALLAAH? If any one has to face such a question he should put an end to it by saying that I believe in ALLAAH and His Prophet."

[BukAri, Muslim Ma'arif -ul- Hads]

Belief in pre destination is also an article of faith

Hadrat Abu Khizamah (Radi Allaahu Ta'ala Anhu) narrated on the authority of his father, who said, "I asked the Messenger of ALLAAH, "What have you to say about incantation and charms which we resort to in relieving our pains and ailments and about medicines which we use during illness as also the devices that we employ for our protection. Do these repel the Divine Decree. The Apostle of ALLAAH replied, "All these things are also by Divine Decree."

[Musnad Ahmad, Tirmizi, Ibn -e- Majah, Ma'arif -ul- Hadis]

Hadrat Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated: while (sitting in the Prophet's mosque) we were arguing about ALLAAH's decree that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) came out to us and saw us engaged in arguments), he become extremely angry and even to this extent that his face became so red that it looked as if pomegranate seeds had been burst open on his cheeks. He then said, "Is this what you were commanded to do or was it for this purpose that I was

sent to you (that you engage yourself in discussion of such important and delicate issues)? Beware your predecessors perished only when they argued about this matter. I charge you, not to argue about it."

[Tirmizi, Ma'arif -ul- Hadis]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH said, "The place which every one of you will occupy in hell or in paradise has been recorded." When his hearers asked him whether they should not trust simply in what had been recorded for them and abandon doing good deeds, he replied, "Go on doing them, for every one is helped to do that for which he was created. Those who are among the number of the blessed will be helped to do appropriate deeds."

Then he recited:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ وَصَدَّقَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ
لِلْيُسْرَىٰ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ وَكَذَّبَ
بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ (الليل) (معارف الحديث)

Then as for him who giveth and feareth Him.

And testifies to the Good,

Unto him therefore We shall indeed make easy the path to ease.

And as for him who stinteth and is heedless.

And who belieth the Good,

Unto him therefore We shall indeed make easy the path to hardship. 92/5-10. [Ma'āriful Hadis]

After having done something it is forbidden to say: Would that I had not done it like this but would have done like that. The Messenger of ALLAAH has said,

"This opens the door for Satan's mischief." He further said, It is more helpful to say: Whatever has happened was Divine Decree and whatever He decrees must come to pass. [Zad -ul- Ma'ad]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated: I was behind the Holy Prophet (Sallallahu Alaihi Wa Sallam) when he said to me, "Young man! I will tell you a few things, Keep ALLAAH in your mind; He will guard you. Think of ALLAAH and you will find Him near yourself. Whenever you have to ask for any thing, ask for it from ALLAAH, whenever you need help, pray to ALLAAH for it. Be sure that if all groups of people unite to confer any benefit upon you, they will simply be unable to do so, excepting what ALLAAH has foreordained you and similarly, if they combine to do any harm to you, they can do you no harm except if ALLAAH has decreed it.

[Tirmizi, Hayat -ul- Mumineen]

Piety

The Holy Prophet (Sallallahu Alaihi Wa Sallam) said: to Hadrat Abu Zar:'I bequeath you to be pious, because piety greatly adorns and improves all your deeds.'

Hadrat Abu Zar (Radi Allaahu Ta'ala Anhu) thereupon said, "Some more, Sir", He said, "Recite the Holy Quran and remember ALLAAH as a regular measure because this recitation and remembrance will be followed by you on earth." Hazrat Abu Zarr requested for some more. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Cultivate the habit of remaining silent and speaking less because this habit wards off Satan and is helpful in matters of faith".

Hadrat Abu Zar (Radi Allaahu Ta'ala Anhu) again requested for some more counsel. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Give up the habit of laughing too much because it deadens the spirit and dims the light of one's face.

Hadrat Abu Zar (Radi Allaahu Ta'ala Anhu) requested for some more counsel. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Speak the truth even though it may be unpalatable and bitter." On request for still more counsel, the Holy Prophet (Sallallahu Alaihi Wa Sallam) said. "Do not care for people's reproach and loop-holes of others in the matter of ALLAAH Whatever you know about your own self and person, should be enough to hold you back from finding out. [Sha'ab - ul- Aman, Baihaqui, Ma'arif -ul- Hadis]

Hadrat Mu'awiya (Radi Allaahu Ta'ala Anhu) narrated that he wrote to Hadrat Aishah (Radi Allaahu Ta'ala Anha) requesting her for some counsel in concise terms. She wrote in her reply:

Greetings to you, I have heard the Messenger of ALLAAH say: Whoever wishes to please ALLAAH at the cost of displeasing men, ALLAAH will free him from the care and charge of men, and will Himself suffice for him. And whosoever pleases people by displeasing ALLAAH, ALLAAH will deliver him to the charge of men. [Tirmizi, Ma'arif -ul- Hadis]

Good name earned by good deeds Is a bounty of ALLAAH

Hadrat Abu Zarr Ghaffari (Radi Allaahu Ta'ala Anhu) narrated: The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) was asked, "What do you say about a man who does good deeds and is on that account spoken well by the people? (According to another narration the last clause was: is loved by the people?) He replied, This is real good tiding for a true Muslim."
[Sah Muslim]

Similarly if someone does any good work openly with the intention that others may follow him and learn to do likewise, then it will not be taken as dissimulation: but in such a situation that servant of ALLAAH will

get divine reward for teaching and preaching (religion). From numerous traditions it appears that this was the intention behind many actions of the Prophet (Sallallahu Alaihi Wa Sallam).

May ALLAAH bless us with selflessness and sincerity of purpose, make us His true servants and protect our hearts from ruinous attacks of dissimulation and running after fame. [Ma'arif -ul- Hadis]

Beauty of Islam

Hadrat Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said:

The beauty and perfection of a man's Islam is that he should refrain from useless and purposeless acts.'
[Ma'arif -ul- Hadis, Ibn Majah: 2, Tirmizi]

Use of worldly riches

Hadrat Abu Kabsha Ammar (Radi Allaahu Ta'ala Anhu) narrated: I heard the Messenger of ALLAAH say, "There are three things about which I make a solemn declaration, and there is also another thing which I would like to tell you. So bear these things well in your mind. The three things that I declare solemnly are:

(i) Nobody's riches are diminished by giving Sadaqa (Charity)

(ii) If any one is wronged and bears it with fortitude, ALLAAH will exalt him in honour as a recompense for it.

(iii) No one shall open the door of begging but ALLAAH will open the door of poverty on him.

The other thing that I want to tell you and which you must remember, is that the world is inhabited by four

types of men. Firstly, one whom ALLAAH has given wealth as well as the knowledge of the right way of living who fears ALLAAH while utilizing or spending his wealth: who treats relatives well by the use of his riches; and when he appropriates or spends it he does so only for the sake of ALLAAH. Such men occupy the highest and most sublime rank.

Secondly, one whom ALLAAH has favoured with knowledge but has not given him riches. However, if such a person has a sincere wish and expresses it that should he get riches, he would spend it on good works in the same manner as such and such person has been doing, the reward for such a person would be of the same order as that of the first person. Thirdly, those whom ALLAAH has given wealth but not the knowledge and desire to utilize it in the right manner and they squander it foolishly without fear of ALLAAH, and do not help their relations with it; such men occupy the lowest position. Fourthly, those whom ALLAAH has neither given wealth nor right knowledge (and desire) and say that if they would get riches, they would expend it in the manner as such (and like the spendthrift squander their wealth). As this is their intention therefore both of them are equal in sin."

[Jam -e- Tirmiz, Ma'arif -ul- Hadis]

Truth about this world and the next

Hadrat Amr-bin-al-as (Radi Allaahu Ta'ala Anhu) narrated: The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) delivered a sermon one day. In it he said, "Listen and remember that this world is temporary and momentary which is available for the time being (it has no real worth or value). So everyone, good or bad, has a share in it and all are fed by it. Believe it firmly that the Day of Reckoning will come at its appointed time. This is an inevitable fact and on this day the Almighty Sovereign will decree reward or punishment to all (according to their deeds).

Remember, all good and every kind of comfort is in Paradise and all evil and every kind of evil is in Hell. So beware whatever you do, do it fearing ALLAAH and keep its reaction in the Hereafter in view. Believe it that you will be presented before ALLAAH with all your deeds and who has done an atom of good will see it and whoever has done an atom of evil will see it too. [Musnad Imam Shafii, Ma'ariful Hadis]

Fear of ALLAAH and piety leads to eminence and nearness

While seeing off Hadrat Mu'az bin Jabal after having appointed him as Qazi / Governor, the Holy Prophet (Sallallahu Alaihi Wa Sallam) gave him a few counsels and made bequests. He said to him: O Mu'az! I may not be able to meet you after this year of my life...." On hearing this Hadrat Mu'az began to weep due to shock of separation. The Messenger of ALLAAH then turned his face from him and looking towards Madina said. (probably he himself was visibly moved and deeply impressed) "All those who fear ALLAAH are very much near to me and have association with me (and lead a life of piety) whoever they may be and wherever they may be.

[Masnad Ahmad, Ma'arif -ul- Hadis]

Not associating with the world and conscious of the life hereafter.

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH passed by a dead kid whose ears had been cut off. He said, "Who would like to exchange it for a dirham. The hearers said, ("Not to speak of a dirham) we would not like to have it even for the meanest thing. "The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "By ALLAAH, the world is more contemptible than what this is for you.

[Muslim, Hayat -ul- Muslemin]

Hadrat Ibne Mas'ud (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH slept on a mat and when he got up, the impressions of the mat were visible on his body. Ibne Mas'ud made a request for spreading bedding for him. He said, I have no concern with the world. My association with the world is like that of a horseman who (while on his way) stops under a shady tree and then leaving it goes ahead." [Ahmad, Tirmizi, Ibne-Majah]

Hadrat Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said remember abundantly the terminator of all pleasures i.e. death.

[Tirmizi, Nisai, Ibn - Majah, Hayat -ul- Muslimeen]

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "To a Muslim death is a gift". [Baihaqui]

So one should be pleased with the gift and if some one is apprehensive of the punishment then he should think of the ways for his relief from that i.e. he should follow the commandments of ALLAAH and His Messenger and offer repentance for the lapses."

[Hayat -ul- Muslimeen]

Hadrat Bara -bin- azib (Radi Allaahu Ta'ala Anhu) narrated (in a lengthy tradition) that the Messenger of ALLAAH said, "When a true Muslim is about to leave the world for the Hereafter, then two angels in pure white faces descend on him with the shroud and perfumes from Paradise. Then comes the Angel of Death and says. "O pure soul, come forth to ALLAAH's pardon and pleasure! When they take this soul, they do not hold it in their hands but deposit it in that shroud and perfume. This gives out musk like smell. Then they carry it upwards and they do not pass by any concourse of angels (stationed on earth) which does not say, "Who is this pure soul? They say, "Such a one, the son of a such a one," Calling him by graceful

names. Then they take him to the lowest region of heaven and ask the door to be opened for him which is done. The angels of every heaven take (the souls) to the next above in the same manner upto the seventh heaven. ALLAAH the Almighty says, "Write the record of actions or name of this servant in Ellyn; and return him to the earth for interrogation. Therefore his soul is returned to his body but not in the manner it was while he was in the world but in consistence with the state of being, the truth about which will be known after death. Then two angels come to him and say to him, "Who is thy Lord? He replies, "My Lord is ALLAAH." Then they say "What is thine religion, He says "Islam. "They then ask, "Who is the gentleman who was The Prophet (Sallallahu Alaihi Wa Sallam) to you?" He replies, The Prophet (Sallallahu Alaihi Wa Sallam) of ALLAAH. "Then a voice from ALLAAH calls out, "My servant gave the right reply. Throw for him a bed from Paradise, and dress him from paradise and open a door for him towards Paradise." Then peace and perfume come for him from Paradise (After this, there is mention of what happens with an infidel which is opposite to it).

[Musnad Ahmad, Hayatul Muslemeen]

Remembrance of death

In a lengthy tradition, Hadrat Abu Sa'd al-Kudri narrated that one day, the Messenger of ALLAAH came to the mosque from his home for performing Salaah and he saw people looking as if they were bursting into laughter (in the mosque) (and this was the sign of disrespect). So the Holy Prophet (Sallallahu Alaihi Wa Sallam) said (for their guidance), "If you were to keep in remembrance death which brings to end the pleasures it would distract you from what I see. So remember death. [Jam -e- Tirmiz, Ma'arif -ul- Hadis]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH came upon a young man at a time when he was dying and asked. "How do you

find yourself at the moment? He replied "O Messenger of ALLAAH! I am in such a state of mind that I am hopeful of ALLAAH's mercy and at the same time I am apprehensive of punishment and hellfire for my sins". The Messenger of ALLAAH said, be sure, that in whose heart, there are feelings of both hope and fear (at the time of death) then ALLAAH, the Magnificent would certainly bestow upon him what he is expecting from His bounty and would keep him safe from punishment of which he is afraid and fearful.' [Jame -Tirmizi Ma'arif -ul- Hadis]

Tears in fear of ALLAAH

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "If through fear of ALLAAH tears, even to the extent of a fly's head, fall from any believer's eyes and drop on some part of his cheek, he will be kept away from hell by ALLAAH. [Ibn Majah, Ma'arif -ul- Hadis]

TABLIGH (Preaching)

The Holy Prophet (Sallallahu Alaihi Wa Sallam), one day delivered an address in which he praised some Muslims. Then he said, "How is that some people do not help their neighbours, in developing and understanding of religion and do not teach them religion and do not apprise them of the harmful aspect of remaining ignorant of religion and do not restrain them from evil. How is it, that people do not learn religion from their neighbors and do not develop an understanding of religion and do not ascertain the consequences of remaining ignorant of religion. I swear by ALLAAH, it is incumbent on Muslims to impart religious teaching to their neighbours and to develop undestanding of religion in them, to tender advice to them.

And they should develop an understanding of religion and should follow their counsel. [Tibrani, Ma'ariful Hadis]

A person told Hadrat Abdullah -Ibn- Abbas (Radi Allaahu Ta'ala Anhu) that he wanted to preach religion i.e. to enjoin what is reputable and forbid what is Prohibited. He asked "Have you acquired that position? He replied, "Yes it is hoped so". Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated, "If you do not apprehend that the three verses of the Holy QURAAN would not disgrace you then you can certainly preach religion". He asked, "Which are those three verses?" Ibn - Abbas (Radi Allaahu Ta'ala Anhu) narrated, "The first is:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ

Do you enjoin what is reputable and forget it yourself? Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated, "Have you followed this verse fully? "He replied "No".

The second verse is:

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Why do you enjoin what that you do not do? (61/2)

Have you acted upon it fully? He said, No. The third verse is:

مَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ

Hadrat Shu'aib (Alaihis Salaam) said to his people: And I desire not, in order to oppose you, to do that which I forbid you. (11/88)

[Rather, I will keep off from them and you will not find inconsistancy in what I say and what I do.]

Ibn Abbas enquired, "Have you followed this verse

fully?" He said, "No," Then he said "Go, first enjoin yourself what is reputable and restrain yourself from what is disreputable.

This is the first step of a preacher". [Ma'arif -ul- Hadis, Ad-dawah]

Hadrat 'Akramah (Radi Allaahu Ta'ala Anhu) narrated that Hadrat Abdullah -ibn- Abbas (Radi Allaahu Ta'ala Anhu) narrated, "Deliever sermon once a week and if you like you can do so twice but do not deliver sermons more than three times a week, and do not let the people develop hatred with this Holy QURAAN, and it should not be like this that you come upon people and find them busy and you start addressing them and thus cause an interruption. If you do like that, then you will keep silence at such a time and when, you find them inclined and they so desire, then address them and be careful not to use rhymed phraseology because I have seen the Holy Prophet (Sallallahu Alaihi Wa Sallam) and his companions (Radi Allaahu Ta'ala Anhum) that they did not like ceremonious speech." [BukhAri]

Love of the world and fleeing from death

It has been reported from the Holy Prophet (Sallallahu Alaihi Wa Sallam) that a time is to come for my Ummah when other nations will, taking (you) as a delicious morsel, rush upon you just as people do on dining tables. "Someone asked, O Messenger of ALLAAH! Shall our number be reduced at that time to such an extent that in order to devour us, other nations will unite and rush upon us." The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "At that time your number will not be little but you will be weightless like straw floating on flood (water) and that your awe will get out of the hearts of your enemy and cowardice and low spirits will find a place in your hearts". On this a person enquired, "What will be the cause of this cowardice

(finding a place in the hearts?) The Holy Prophet (Sallallahu Alaihi Wa Sallam) replied, "Because you will start loving the world and will flee from death and will fear it". [Abu Daud, Ma'arif -ul- Hadis]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Apostle of ALLAAH said, "A time is coming to men when he who adheres to his religion will be like one who seizes live coal in his fist." (i.e. Just as it is difficult to retain live coal in hand, so it would be difficult to adhere to religion). [Tirmizi, Mishkat]

Concise and foremost counsels

Hadrat Abû Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "My Lord has specially given me the following nine commandments:

1. Fear ALLAAH in private and public:

2. Speak what is just and equitable whether in anger or in happy (mood) (i.e. it should not be that,when you are cross with someone and are enraged with him, you usurp his rights and do injustice to him and when you are on friendly and good terms with someone, then you favour him and help unduly, but whatever the case may be, the middlecourse of fairplay and equity should be followed:

3. Stick to moderation in poverty and indigence as well in riches and wealth i.e. when ALLAAH, the Exalted involves you in poverty then you should not become disturbed and impatient. If ALLAAH favours you with enough to spare then do not forget to be thankful to ALLAAH and become proud and arrogant. In substance, in both these conditions of trial one should refrain from going to the extremes:

4. I should establish relationship with the kinsmen and fulfil their obligations who break the relationship with me and misbehave with me:

5. I should give to those who have deprived me of my rights:

6. I should forgive them who might have oppressed me:

7. In my silence there should be meditation i.e., when I am silent I should ponder over matters deserving serious consideration e.g., Attributes of ALLAAH, the Exalted and his signs – i.e., what is ALLAAH, the Exalted's relationship with me? What is His commandment for me? What is my attitude towards Him and His commandments and what should it be? And what is going to be my end? And, for example, how should these servants of ALLAAH, the Exalted, who are indifferent towards Him be connected with ALLAAH. In substance in silence there should be meditation of this nature.

8. My conversation should be Zikr i.e., whenever I have to speak and whatever I speak, it should be about ALLAAH. It may either be praise and hymn of ALLAAH or educating and preaching of his commandments, and to have regard and care for the commandments and punishment by ALLAAH. In all these cases, whatever be the conversation, it will be of the nature of Zikr.

9. My observation should be one for learning a lesson (i.e. on whatever thing I cast a glance, it should be with the intention of learning a moral and a lesson) and exhort people to do what is reputable." [Ma'arif -ul- Hadis Razn]

Hadrat Mu'az -bin- Jabal (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH recommended ten things to me saying, "(1) Do not associate anything with ALLAAH even if you are put to death; (2) Do not be disobedient to your parents, even if they command you to quit your family and property, (3) Do not deliberately neglect to observe a compulsory prescribed Salaah, for one who deliberately neglects a comulsorily prescribed Salaah, will have ALLAAH's protection removed from him, (4) Do not drink wine, it is the root cause of all evils (so it has been called mother of all evils) (5) Save yourself from all sins, because ALLAAH's wrath descends on account of sin, (6) Do not run away from the engagement in Jihad even if the casualties be running high. (7) When you be living with some people at a place where, due to epidemic, death becomes widespread, you stay there with determination (Do not run away from that place for the sake of your life). (8) Spend on your family members according to your status and means (Do not be close fisted so much so that inspite of your having money the (family members) suffer. Similarly do not squander money. (9) For educating them good manners, be strict and harsh (as the situation demands), and (10) Cause them to fear ALLAAH.

[Musnad Ahmad, Ma'arif -ul- Hadis]

Hadrat Abu Ayyub Ansari (Radi Allaahu Ta'ala Anhu) narrated that a man came to the Messenger of ALLAAH and requested him for some advice but that it should be brief (so that it may be easy for him to remember it). He said, (Firstly) when you stand up for Salaah then say the Salaah just like a person who is about to bid farewell to everything and to say Good Bye to everybody (i.e. the Salaah should be like that of a person who is about to breathe his last). You should say every Salaah in the same manner and (secondly) do not utter any such thing for which you may have to offer an apology and explanation on the day following (i.e. when talking you should be careful

not to speak such a thing for which you might be required to offer an explanation before someone in this world or to ALLAAH on the day of judgement). And (Thirdly) do not expect any theing from any one.
[Musnad Ahmad, Ma'ariful Hadis]

It has been reported from the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) that he said, I bequeath you to fear ALLAAH, the Exalted, to listen to the orders of the Ameer (Head of the State) and to obey him even if he be an Abyssinian slave. Whoever will survive me, will see too much of dissension. So at that time, you must follow the path set forth by me and my viceregents who have received guidance from me and hold fast to their ways, rather hold them with your teeth and protect yourself from innovations, for every new action (for which there is no authority) is innovation and every such new action means going astray from the divine order".
[Mishkat, Ma'arif -ul- Hadis]

Hadrat Mu'az bin Jabel (Radi Allaahu Ta'ala Anhu) narrated that one day he requested the Messenger of ALLAAH, Inform me, Messenger of ALLAAH of an act which will cause me to enter paradise and remove me far from hell". He said, "You have asked a serious question, but it is easy for the one whom ALLAAH helps to answer it. Please listen. It is of primary importance, these basic requirements of religion should be met with care and determination. Worship ALLAAH and associate nothing with Him, observe the prayer in the proper manner singlemindedly. Pay the Zakat, fast during Ramadhan, and perform Hajj. He then said, "Shall I not guide you to the gateways of what is good? (i.e. whatever he had told were the pillars of faith and obligations - Faraiz) Prophet (Sallallahu Alaihi Wa Sallam) then said, "Shall I not guide you to other gateways of what is good?" (Perhaps he meant voluntary Salaah)

The Prophet (Sallallahu Alaihi Wa Sallam) appreciating the eargerness of Hadrat Mu'az narrated, "Fasting is a protection (from sins and hell fire) and almsgiving extinguishes fire, and Salaah in the middle of night (Tahajjud Salaah) has the same effect and has a special place in the gateways of what is good. After that Prophet (Sallallahu Alaihi Wa Sallam) (in connection with the eminence of Tahajjud Salaah and Sadaqa) recited the following verse of Surah.

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ
خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ فَلَا
تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ ۝

> Their sides leave off the couches calling upon their Lord in fear and in desire, and that wherewith we have provided them they expend.
>
> No soul knoweth that which is kept hidden for them of perfect comfort as a recompense for that which they have been working. 32 / 16 – 17

Then Prophet (Sallallahu Alaihi Wa Sallam) said, "Shall I not guide you to the head and support of the matter and the top of its hump". (Mu'az says) I said, "Yes Sir," He said "The head of the matter (religion) is Islam, its support is Salaah and the top of its hump is Jihad. Then the Holy Prophet (Sallallahu Alaihi Wa Sallam), said, "Shall I not tell you that on which all this is based' (and without which all these are weightless and useless)' Hadrat Mu'âz says, I said "Sir tell me that as well". So Prophet (Sallallahu Alaihi Wa Sallam) pointed to his tongue, "Restrain it (i.e. keep it under control. This should not go astray). Mu'az says that he said, "Prophet (Sallallahu Alaihi Wa Sallam) will we really be punished for what we talk about. The Messenger of ALLAAH said, "O Mu'az! Thine mother should not have given birth to thee. (According to Arab dictum, this is an expression of love). People will be thrown into hell on their faces (or on their nostrils) mostly due to their thoughtless utterances". [Musnad Imam Ahmad, Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) addressed Abu Zarr saying, "Shall I not tell you two traits of character which are light on the back (i.e. it is not cumbersome to cultivate) and will be very heavy in the scale of ALLAAH." Abu Zarr (Radi Allaahu Ta'ala Anhu) says that he said, "O Messenger of ALLAAH! Do tell me these two traits of character". The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "The habit of remaining mostly silent and secondly a pleasing disposition. I swear by ALLAAH in whose possession is my soul, in human actions these two things have no parallel". [Shu'abul - Iman - Lil Baihaqui - Ma'ariful Hadis] ' Imran - bin - Hittan - Taba'ee has related that one day he visited Abu Zarr Ghifari (Radi Allaahu Ta'ala Anhu) and saw him in the mosque in such a condition that he was sitting alone wrapped up in a black scarf. He said, "O Abu Zarr ! How is this loneliness and single-mindedness?" (i.e why have you chosen to remain aloof and away from society?) He replied "I have heard the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) saying, "Seclusion is better than the company of bad persons and sitting with a good person is better than solitude, and enjoining what is reputable is better than observing silence, and keeping silence is better than telling what is disreputable".

[Shuab -ul- Iman Al Baihaqu, Ma'arif -ul- Hadis]

Hadrat Abu Zarr Ghifari (Radi Allaahu Ta'ala Anhu) narrated that my beloved friend has specially recommended the following seven things.

1. Loving the needy and destitute.

2. Looking towards those who are below me (i.e. those who do not possess as much as I have) and should not look towards those who are above me (i.e. those who have much more provision for worldly life than I have). In some traditions it has been reported that by doing so

a habit of patience and thankfulness is created and it is evident also.

3. I should show mercy towards my kinsmen and establish relations with them (i.e. I should deal with them as one should deal with his relatives and kinsmen) though they do not do so with me.

4. I should not beg anything from anybody (i.e. for every requirement of mine I should beseech ALLAAH, the Exalted and I should not go abegging on anybody else's door).

5. I should speak the truth on every occasion even if it be bitter for the people (and may be distasteful to them on account of their own intents and wishes).

6. I should not be afraid of those who reproach me in the way of ALLAAH (i.e if worldly people reproach me, even then I should say ... and ... do what has been enjoined by ALLAAH and by which ALLAAH is pleased. I should not care at all for the reproach.)

I should recite abundantly لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

Because all these things are from the treasure which is below the heaven (i.e. these are gems from the treasures which is beneath the throne of ALLAAH and which are given to those servants of ALLAAH whom he likes. Nobody else has access to that).

Hadrat Abdullah bin Mas'ud (Radi Allaahu Ta'ala Anhu) narrated that the Apostle of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "On the day of resurrection, the feet of the son of Adam will not move any where till he is questioned about five matters:

1. On what he spent his life;
2. In what he made his youth pass away;
3. Whence he acquired his property;
4. On what he spent it and
5. What he did regarding what he knew;

[Tirmizi Ma'arif -ul- Hadis]

Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "If you have four characteristics then it does not matter if worldly advantage passes you by.

1. Keeping a trust.
2. Speaking the truth,
3. A good character, and
4. Abstention in food."

[Musnad Ahmad, Baihaqui, Ma'arif -ul- Hadis]

Amr -bin- Maimum-al-Audi (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) counselling a person said, "Get hold of five things before five others and make use of them as far as you can:

1. Youth before decreptitude;
2. Health before illness;
3. Riches before poverty;
4. Leisure before work, and
5. Life before death."

Guidance for women

Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated from the Messenger of ALLAAH that (once) he said, "O women! You (specifically) pay Sadaqah and offer repentance abundantly, for I have seen that amongst hell, the number of women is more." One of the shrewd hearers asked, O Messenger of ALLAAH! What is our fault that most of us would go to hell? The Holy Prophet (Sallallahu Alaihi Wa Sallam) replied,

"You are more habituated to curse (during conversation) and you are more ungrateful to your husbands. I have not seen anyone being deficient in piety and wisdom like you but dominating a wise person." [BukhAri, Muslim, Tarjuman -us- Sunnah]

Vow [Nazrana]

Hadrat Imran bin Husain (Radi Allaahu Ta'ala Anhu) narrated that he heard the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) say; "Vows are of two kinds; so if any one vows to do an act of obedience, that is for ALLAAH, it must be fulfilled; but if anyone vows to do an act of disobedience, that is for the satan it must not be fulfilled but must make atonement for it to the extent he would do in the case of an oath."

[Nisai, Mishkat]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam)) as saying, "If any one takes a vow but does not name (specify) it, its atonement is the same as for an oath, if any one takes a vow to do an act of disobedience, its atonement is the same as that for an oath; if any one takes a vow he is unable to fulfil, its atonement is the same as for an oath; but if any one takes a vow he is able to fulfil, he must do so."

[Abu Da'ud, Ibn Majah, Mishkat]

Oath

Hadrat Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH as saying that when swearing by ALLAAH if any one says ' if ALLAAH will, he is not held accountable if he breaks it."

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) as saying "He who swears by anyone but ALLAAH, is a polytheist". [Timizi, Mishkat]

Good omen

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH say, "There should be no taking of omens, but the best type is the good omen" He was asked what a good omen was and replied, "A good word which one of you hears from anyone or from any source." [BukhAri, Muslim, Mishkat]

'Urwa - bin 'Amir (Radi Allaahu Ta'ala Anhu) narrated that when he mentioned about taking omens to the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) he replied, "The best type is the good omen, and a Muslim is not turned back from anything because of an omen. When anyone of you sees anything which he dislikes i.e. omen, he should say,

اَللّٰهُمَّ لَا يَاْتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَا يَدْفَعُ
السَّيِّاٰتِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

"Oh ALLAAH! thou alone bringest good things, thou alone avertest evil things and there is no might or power, but in ALLAAH". (Abu Daud, Mishkat)

Vision

Abu Razin -al- Uqail (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) has said, "A believer's vision is a forty sixth part of prophecy. It flutters over a man as long as he does not talk about it, but when he talks about it (i.e. when it is interpreted) it settles. "Abu Razin says that he thinks that Messenger of ALLAAH further said, "Tell it only to one who loves you or one who is a man of understanding". [Tirmizi, Mishkat]

Auspicious day for beginning religious education

It has been reported in traditions that knowledge

should be acquired on Monday. This facilitates the acquisition of it. Same is mentioned about Thursday while in some traditions Wednesday appears. The learned author of Hidayah used to commence a book on Wednesday and used to say that whatever is begun on Wednesday renders its completion."

[Sharah Talmul Muta' -allim, Bahishti Zewar]

Renewal of a tradition

It has been reported from the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) that he said, "Whoever transmits forty of my traditions to my Ummah, I shall make special recommendations for him".

[Jame Khabre]

It has been reported from the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) that when in my Ummah there comes about disruption in the religion, then at that time whoever holds fast the ways of the Holy Prophet (Sallallahu Alaihi Wa Sallam) he will get reward equal to hundred martyrs. [Bahishti Zewar]

Bequest of the Holy Prophet
(Sallallahu Alaihi Wa Sallam)

It has been reported from the Holy Prophet (Sallallahu Alaihi Wa Sallam) that he said, "I am leaving behind you such a thing that if you hold it fast, you would not go astray. One is the Book of ALLAAH (QURAAN -e- Majid) and the other is Sunnah i.e. Traditions".

[Bahishti Zewar]

OOO

CHAPTER 2

IBAADAT
(DEVOTIONS)

SALAAH
AND RELATED MATTERS

TAHARAH
(PURIFICATION)

TAHARAH IS A CONSTITUENT OF EEMAN (FAITH)

Hadrat Abu Malik-Al-Ashar (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said:
"Taharah is a constituent of Eeman; saying

الحمد لله

(Praise be to ALLAAH) fills the scale; saying

سبحان الله والحمد لله

(Glory be to ALLAAH and Praise be to ALLAAH) fills the space between the heavens and the earth: Salaah is a light: Sadqa is a proof, endurance is a shining glory and the Holy QURAAN is a proof on your behalf or against you. All men go out early setting themselves free or destroying themselves.

[Sahih Muslim, Ma'arif -ul- Hadis]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said: Ten characteristics belong to the religion of Islam.

(1) Clipping the moustaches;
(2) Letting the beard grow,
(3) Using miswak (tooth stick),
(4) Snuffling up water in the nose and cleaning it,
(5) Cutting the nails
(6) Washing the fingers joints (to remove the dirt that usually accumulates there),
(7) Plucking the hair under the armpits,
(8) Shaving the pubes
(9) Doing ISTINJA (washing) with water.

The narrator said, "I have forgotten the tenth but it may have been "rinsing the mouth."

[Sahih Muslim, Ma'rif -ul- Hadis]

HOLY PROPHET'S (Sallallahu Alaihi Wa Sallam) PRACTICES IN THE MATTER OF RELIEVING ONESELF

Istinja

(1) The Prophet (Sallallahu Alaihi Wa Sallam) used to enter the privy putting his left foot forward, and to come out putting the right foot out. [Tirmizi]

(2) While entering the privy, he used to say:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

('O ALLAAH! I seek refuge in thee from the foul male and female devils)

(3) On coming out of Privy, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَعَافَانِیْ

or

غُفْرَانَكَ

('I seek thine forgiveness Praise be to ALLAAH, who has removed harm from me and kept me in health)

[Zad -ul- ma'ad, Tirmizi, Ibn Majah]

(4) When he sat down to answer a call of nature, he would not raise his garments until he was quite close to the ground. [Zad-ul Ma'ad]

(5) When he wanted to pass water, he would look for a soft ground. If he did not find such a place, he would dig and delve the earth with a piece of wood or other hard thing to make the soil loose and soft.

[Zad-ul-Ma'ad]

(6) Habib bin Saleh (Radi Allaahu Ta'ala Anhu) narrated that when the Prophet (Sallallahu Alaihi Wa

Sallam) entered the privy, he would put on his shoes and cover his head. [Ibn Sa'd]

(7) Sometimes he would use water for ISTINJA, or at other times mud and sometimes both: the number of lumps of mud would always be odd - at least three. He would use his left hand for ISTINJA. When he used water for this purpose, he would wash his hand after rubbing them on ground repeatedly. [Za'dul ma'ad]

(8) When he would sit on his knees to make water, he would keep his thighs wide apart. If he wanted to ease himself, he would sit behind a mound or hillock or a date palm etc.

(9) When he sat down to ease himself, he would neither face nor turn his back towards the QIBLAH. [Zad -ul- Ma'ad]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: whenever Prophet (Sallallahu Alaihi Wa Sallam) would go to the privy, I used to give him water for ISTINJA. After which he would rub his hands on the ground. Then I used to give him another jug of water with which he would perform WUDU (ablution). [Abu Daud]

CLARIFICATION

The intention is that the Prophet (Sallallahu Alaihi Wa Sallam) also used to purify himself with water after using the mud etc. after that he would first rub his hands on the ground and wash them and then perform WUDU (ablution). As is clear from this tradition that it was usual with the Prophet (Sallallahu Alaihi Wa Sallam) that he would perform WUDU (ablution) after answering a call of nature and doing ISTINJA. But in order to indicate that performing WUDU (ablution) is only a commendable and excellent practice he has occasionally omitted it, as is related in Sunan Abu Dawud and Sunan Ibn MAJAH on the basis of the

following traditions from Hadrat ' Aishah. Once after the Prophet (Sallallahu Alaihi Wa Sallam) had passed urine Hadrat Umer brought a jug of water. The Prophet (Sallallahu Alaihi Wa Sallam) thereupon asked: O'mar! What is this water for? Omar replied, Water for your Wudu. The Prophet (Sallallahu Alaihi Wa Sallam) remarked, I have not been required to perform Wudu each time after I have passed water, If I were do so, it will become a sunnah and an established practice.

[Ma'ruf -ul- hadis]

INSTRUCTIONS ABOUT RELIEVING AND CLEANING ONESELF

Hadrat Abu Huraiah narrated that the Prophet said: "I am to you just like a father to his son, (i.e. Just as it is the responsibility of a father to wish them well and to teach them the manners, so it is my duty to educate you properly) for I give you instruction: When you go to relieve yourself, do not face or turn your back towards the QIBLAH."

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) has commanded that three stones be used, he forbade the use of dung and decayed bones, and also forbade the use of right hand for the purpose of ISTINJA.

[Ma'rif -ul- Hadis, Sunnan Ibn Majah, Darimi]

Hadrat Abdullah bin mughaffal (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) has enjoined that no one should pass water in the bath room and then take a bath or perform Wudu at the same place because evil prompting come from such a practice.

[Ma'rif -ul- hadis, Sunan Abu Dawud]

THE DUA (SUPPLICATION) TO BE RECITED WHEN ENTERING THE PRIVY

Hadrat Zaid-bin-Arqam (Radi Allaahu Ta'ala Anhu)

narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said: These privies are peopled by jinns and devils, so when one of you goes there he should say, "I seek refuge in ALLAAH from the foul male and female devils." [Abu Dawud; Ibn Majah, Ma'riful Hadis]

Hadrat Abdullah bin Arqam (Radi Allaahu Ta'ala Anhu) narrated that he heard the Prophet (Sallallahu Alaihi Wa Sallam) say: "When the time for Salaah comes and one of you needs to relieve himself, he should do that first."

[Tirmizi, Sunan Abu Dawud, Ma'rif -ul- Hadis]

INSTRUCTIONS ABOUT ISTINJA (From Bihishti Zewar)

(1) Whatever impurity is excreted either from the front or back makes it imperative to cleanse the affected part i.e. to perform ISTINJA.

(2) If the impurity has not spread on the sides of the affected part and water is either not available at all or is not sufficient for ISTINJA, then it is permissible to wipe the affected part clean with stones or earth until all the impurity has been removed and the body has become free from it. However, being repugnant to be the basic idea of cleanliness and purity this method should be resorted to only in extreme circumstances. [Tanwir-Shami]

(3) No specific manner has been laid down for cleaning with mud. The only thing to be kept in mind is that the impurity does not spread around and that the body is rendered free from it. [Futuhe-Hidia]

(4) After cleaning with mud it is Masnun to clean with water. [Tirmizi]

(5) However, if the impurity covers a space larger than depression of a palm then it is obligatory to wash

with water. Unless the impurity has been washed clean with water, Salaah will not be in order. If however, the impurity has not spread to that extent and one cleans it with only mud, then it is permissible to perform Salaah; nevertheless, this will be inconsistent with the Sunnah. [Sharahul Tanwir]

(6) Before entering the privy one should say BISMILLAAH and the masnun supplication.

(7) While entering the privy, one should put in the left foot first.

(8) One should not go to the privy bare - headed. [Zad -ul- Ma'ad]

(9) Before entering the privy, one should put off the ring on which the name of ALLAAH or his Prophet (Sallallahu Alaihi Wa Sallam) is engraved. [Nasai]

(10) Entering the privy with a ta'wiz encased in waxcloth or even ordinary cloth is permissible.

(11) If one has to sneeze while in the privy, he should say (Al-hamdulillaah) only in mind and not with tongue.

(12) As long as one is in the privy, one should not talk or speak. [Mishkat]

(13) While coming out of the privy one should put the right feet out and recite the prescribed prayer.

(14) Left hand should be used for cleaning. If the left hand is missing, the right hand may perforce be used.

(15) After ISTINJA one should rub the left hand well on the ground or with soil and then wash it.

(16) Sitting for natural evacuations at a place where

private parts of the body which have to be covered, are open to other's view is sinful. Passing water while standing, or in a tank or well or on their edges is makruh (undesirable). So also is the case of evacuation of bowels.

(17) It is forbidden to evacuate beside the wall of a mosque and in graveyard. It is also forbidden to pass water in a rat's hole or any other hole in the ground.

(18) Passing water from a low place towards a higher spot; relieving one-self where people sit or walk or evacuating at a place where people take bath or perform Wudu is forbidden.

(19) While easing oneself one must not speak except under un-avoidable circumstances.

(20) One must not touch the penis with the right hand while passing water or doing ISTINJA: instead left hand should be used for this purpose.

[BukhAri, Muslim]

(21) One should be very careful against being scattered with urine or excreta, for torment in the grave is often the result of failure to guard oneself from the sprinkling of urine. [Tirmizi]

(22) If one has occasion to ease himself while in a thicket or away from habitation, he should do so at a place beyond people's view.

[Marif -ul- hadis, Sunan Abu Dawud, Tirmizi]

(23) Or, he should go to a low place where he is out of people's view.

(24) One should find a spot with softsoil so that the urine does not get sprinkled but is absorbed in the soil. [Tirmizi]

(25) In order to pass water, one should sit down: One should not do so while standing. [Timizi]

(26) If after passing water, one wants to soak it in clods, he should do so behind the wall or take other cover. [Bahishti Gohar]

MISWAK
(THE TOOTH - STICK)

There are a number of traditions relating to the excellence and significance of cleaning the teeth with a miswak.

The prophet has said: "Were it not that I might distress my people, I would order them to use the miswak at every time of prayer." [Sahih BukhAri; Sahih Muslim]

The use of miswak is a means of purifying the mouth and is pleasing to ALLAAH. [Bukhari]

He said: Whenever JEBRAEEL عليه السلام came to me, he asked me to use the tooth-stick with the result that I have been afraid of chafing the front of my mouth. [Musnad Ahmad]

Whenever the Prophet (Sallallahu Alaihi Wa Sallam) intended to recite the Holy QURAAN or to go to sleep, he would use a miswak, he used to do the same when he would enter the house. Hadrat Aishah (Radi Allaahu Ta'ala Anha) says; the first thing which the prophet would do on entering the house was to use miswak (tooth stick). He also did so when he performed Wudu (Ablution) and perform his Salaah.

It is enough to use a finger to clean the teeth, whether this be his own finger or another person's, Abu Naim and Baihaqi have reported that the Prophet (Sallallahu Alaihi Wa Sallam) used to apply miswak to his teeth breadthwise. In Mawahib -e- Ladunniyah it is said

that the miswak be used with the right hand: doing so is mustahab (a praiseworthy act).

Some of the commentators on the traditions have said that in using miswak one should begin with the right side. Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet's miswak used to be kept near him at night, for when he got up to pray during the night, he cleaned his mouth with the miswak before performing the ablution.

[BukhAri, Muslim, Ibn Sa'd]

Hadrat Aishah narrated that it was customary with the Prophet (Sallallahu Alaihi Wa Sallam) that when he got up after sleep by day or by night, he would use the miswak before performing ablution. [Marif -ul- Hadis, Musnad Ahmad, Sunan Abu Dawud]

The last act of the Prophet (Sallallahu Alaihi Wa Sallam) on his death-bed was to use a miswak.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated "The Salaah before which the miswak is used is seventy times more excellent than that before which it is not used."[Baihaqi in Shu'ab al-Iman]

SUNNAH ABOUT MISWAK

(1) The miswak should not be longer than one span and should not be thicker than a finger. [Bahrur Raeq]

(2) The miswak should be rubbed on the gums at least three times and should be dipped in water every time.

(3) In case finger is to be used in place of miswak, then the upper and lower jaws on the right side should be cleaned with the thumb and the left side should be cleaned similarly with the first finger.

HOW TO HOLD THE MISWAK

(4) The miswak should be held in such a manner that the small finger is below the miswak and the thumb is below the tip of it. The other finger should be on its upper side. [Shami]

The miswak should be rubbed on the teeth from right to left and back. On the tongue it should be rubbed lengthwise. The inner and the outer sides of the teeth, the jaws and the upper and the lower sides of the mouth should also be cleaned with the miswak. [Tahavi]

OCCASIONS WHEN THE USE OF MISWAK (TOOTH - STICK) IS MASNUN OR MUSTAHABB

1) On awakening after sleep.
2) While performing Wudu (ablution).
3) Before recitation of the QURAAN.
4) Before reading or teaching the holy traditions.
5) When the mouth smells foul or the teeth appear to be discoloured.
6) When standing up if a long interval has elapsed between Wudu and Salaah.
7) Before meditation.
8) Before entering the Ka'bah or the Hateem.
9) After entering one's house.
10) Before participating in any sacred gathering.
11) On getting hungry or thirsty.
12) At the time of taking Sehari (light food before fasting).
13) Before taking meals.
14) Before setting out for a journey.
15) On returning home from a journey.
16) Before going to bed.
17) On feeling the intimations of death.

[Al-Targhib-wa-At-Tarhib]

GHUSL (BATH)

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: When the Prophet (Sallallahu Alaihi Wa Sallam) took bath after a seminal emission, he first washed his hands, then washed his private parts with his left hand, then poured water over his left hand with his right hand, (this was due to the fact that there was no small vessel for taking water), then performed ablution as he did for prayer, then put his fingers into the water and moved them through the roots of his hairs till he was satisfied that water has reached the roots fully, then poured three handfuls on his head with both his hands then poured water over all his body and then washed his feet." [BukhAri, Muslim]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated a tradition similar to the above one on the authority of (Hadrat) Maimunah (Radi Allaahu Ta'ala Anha) in which it is further related: "I handed him a garment, but he did not take it, he went off shaking his hands." [Bukhari, Muslim]

Full details of the way the Prophet (Sallallahu Alaihi Wa Sallam) used to take a bath are available in these two traditions from Hadrat Aishah and (Hadrat) Maimunah (Radi Allaahu Ta'ala Anha). These are: First of all he would wash both his hands three times (because it is with the hands that the rest of the body is washed). Then he would wash the private parts with the left hand pouring water on it with right hand. After that he would wash the left hand having rubbed it repeatedly on the ground or with soil. Next he would perform WUDU in the course of which he would rinse his mouth thrice with water, then he would snuffle up water, clean the nose well and blow it, Then he would clean the inner side of his mouth and nose. After this he would pass his fingers through the hair of his beard as he usually did, and see that the water had reached the roots of the hair. He would similarly wash the hair

of his head carefully ensuring that the water had reached the ends of the hair. Then he would wash the rest of his body. Finally, he would withdraw from the bathing place and wash his feet. (He probably did so because the bathing places were not pucca and clean). [Marif -ul- Hadis]

Hadrat 'Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the prophet said: The women who is menstruating and the one who is seminally defiled must not recite any part of the Holy QURAAN. (This means that recitation of the Holy QURAAN, which is the holy word of ALLAAH, is forbidden for both of them). [Marif -ul- Hadis, Tirmizi]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH has said; There is sexual defilement under very hair, so wash the hair and cleanse the skin." (So that portion of the body which remeins hidden beneath the hair is purified) and that part of the body which is visible (on which there are no hair) should also be cleansed well and carefully.
[Sunan Abu Dawud, Tirmizi, Ibn Majah, Marif -ul- Hadis]

CIRCUMSTANCES IN WHICH GHUSAL IS MASNUN

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said: "It is the duty of every Muslim to take a bath once a week (i.e. on Friday), washing his head and body." [Bukhari, Muslim, Marif -ul- Hadis]

Hadrat Samura bin Jundab (Radi Allaahu Ta'ala Anha) narrated that the Messenger of ALLAAH said: If any one performs ablution on Friday, well and good; but if any one takes bath, bathing is more excellent.
[Ahmad, Abu Dawud, Tirmizi, Marif -ul- Hadis]

(1) For those whom it is obligatory to attend the congregational Salaah on Friday, it is masnun to take bath at any time between the Morning Salaah (Salaah fajr) and the congregational Salaah. (Jumah Salaah)

(2) So is the case with Salaah Eideen.

(3) It is masnun to take a bath before donning Ihram.

(4) For one performing Hajj it is Masnun to take a bath on the day of ARFAH after the sun has crossed meridian. [Bahishti Gohar]

WUDU [ABLUTION]
BRIGHTNESS OF THE PARTS OF BODY WASHED IN ABLUTION ON THE DAY OF RESURRECTION

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: "My people will be summoned on the day of resurrection with white faces and hands and feet from the marks of ablution. If any of you can extend his brightness, let him do so."[Bukhari - Muslim]

THE MANNER OF PERFORMING WUDU

Hadrat Usman (Radi Allaahu Ta'ala Anhu) narrated that one day he performed ablution, pouring water over his hands three times, then rinsing his mouth and snuffle up water in the nose, then washing his face three times, then washing his right arm upto the elbow three times, and similarly the left arm upto the elbow three times, then wiping his right foot three times, then the left three times. He then said, "I have seen the Messenger of ALLAAH performing ablution as I have done just now, adding "If anyone performs ablution as I have done, then perform two Rakaat Salaah without allowing his thought to be distracted, his past offences will be forgiven him".[Bukhari, Muslim]

While performing ablution, the Messenger of ALLAAH used to recite the following supplication:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ اللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ
وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ وَاجْعَلْنِيْ مِنْ عِبَادِكَ الصَّالِحِيْنَ
وَاجْعَلْنِيْ مِنَ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۔

I bear witness that there is no God but ALLAAH, who is one and without partner, and I bear witness that Mohammad is His servant and apostle. O ALLAAH! Make me of those who turn to Thee (or, who repent) and make me of those who purify themselves, who have no fear and who shall not grieve:

'According to the Sunan Nasai, the Messenger of ALLAAH used to say after ablution.'

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا
أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ ۔ (زاد المعاد)

Glory to ALLAAH! I bear witness that there is no God but Thou. I ask Thy pardon and turn to Thee in repentence. Hadrat Abu Musa al-Ash'ari (Radi Allaahu Ta'ala Anhu) narrated that once he visited the Prophet (Sallallahu Alaihi Wa Sallam) when he was performing Wudu. He heard him saying.

اللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ (زاد المعاد)

"O Allah! Forgive me my sins, make my house plentiful and bless me in sustenance."

Hadrat Al-Mustaurid bin Shaddad (Radi Allaahu Ta'ala Anhu) narrated: "I saw the Messenger of ALLAAH rubbing his toes with his little finger when he performed ablution." [Tirmizi-Abu Daud-Ibn Majah-Ma'riful Hadis]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that when the Messenger of ALLAAH performed Wudu he took a handful of water, and putting it under his

chin made it go through his beard, saying, "Thus did my ALLAAH command me."
[Ma'rif -ul- Hadis, Sunnan Abu Dawud]

In performing ablution, the Messenger of ALLAAH would use water freely but would impress upon his ummah to avoid wasting water.[Zadul Madd]

THE SUNAN AND REGULATIONS OF WUDU

Hadrat Abu Haurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: O Abu Hurairah! When you perform ablution, say Bismillah -Wal- Hamdo Lillah (The result would be that) so long as this ablution would continue (i.e. one would remain in a state of purity), the Kiramun Katibeen (recording angels) would continue to write good deeds in his name. [Mu'jim Sagir - Tabarani, Ma'rif -ul- Hadis]

Hadrat Laqit bin Sabirah (Radi Allaahu Ta'ala Anhu) narrated that he asked the Messenger of ALLAAH to tell him about ablution (i.e. tell me the specific things which I should take care of in ablution) and he said: "Perform ablution completely (there should be no laxity) and (the second is that) let the water run between the fingers and toes, and (the third is that) snuff up water freely cleaning the nostrils fully unless you are fasting (i.e. during fast snuffle up water lightly).
[Ma'rif -ul- Hadis, sunan Abu Dawud, Timizi]

The messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) often used to perform ablution by himself and occasionally some one would help him. [Zadul Ma'ad]

ABLUTION INSPITE OF BEING IN A STATE OF PURITY

(Hadrat) 'Abdullah Ibn 'Umer (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: "He who performs

Wudu inspite of being in a state of purity will have ten blessing recorded for him." [Tirmizi]

The Prophet (Sallallahu Alaihi Wa Sallam) often performed ablution afresh and sometimes perform a number of Salaah's in continuity with the same ablution. [Zad -ul- Ma'ad]

THE MASNUN MANNER OF PERFORMING ABLUTION

Before ablution one should have a definite intention (NIYYAH) that he is performing ablution in order to perform Salaah (this enhances the blessings). One should sit at a raised place facing Qiblah so as to be safe from the spray of falling water then one should commence Wudu saying:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of ALLAAH Most Gracious, Most Merciful).

According to some traditions one should say:

بِسْمِ اللّٰهِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْإِسْلَامِ

1. In the name of ALLAAH Most Glorious and praise be to ALLAAH for the religion of Islam.

2. Then both hands upto the wrists should be washed three times.

3. Then the teeth and mouth should be cleaned with miswak (Tooth - stick). In case miswak is not available, the teeth should be rubbed with the forefinger and gargle three times in such a way that water reaches every part of the mouth (If one is fasting, one should not gargle in order to avoid water reaching the throat.

4. Then water should be snuffed up thrice and nostrils should be cleaned with the left hand. (If one is fasting, one should not snuff up water beyond the soft portion of the nose).

5. Then the face should be washed thrice from the forehead down to the lower portion of the chin and from the lobe of one ear to the other. water should flow on every part so as to reach under the eyebrows. While washing the face, one should pass fingers through the beard and this should be done by passing the fingers upwards beginning from under the chin.

6. Then the right hand should be washed upto the elbow and similarly the left hand should be washed upto the elbow each action being performed three times and fingers of one hand should be passed through the fingers of the other hand. If a woman is wearing ring or glass bangles, these should be moved so that no portion remains dry.

7. Then the entire head including the ears should be wiped with wet hands, the inner side of the ears should be wiped with the forefingers and the upper side should be wiped with the thumbs. Then the nape of the neck should be wiped with the back of the hands (The throat should not be wiped as this is forbidden). For wiping the ears it is not necessary to take clean water. Whatever water is left over after wiping the head is enough. [Tirmizi - Mishkat]

8. Then the right foot should be washed upto the ankles three times and similarly the left foot. The small finger of the left hand should be passed between the toes at the point of the feet; beginning with the right foot and ending on the left. [Bahishti Zewar]

and again for both the hands upto the elbows.
[Mustadrak]

The Prophet (Sallallahu Alaihi Wa Sallam) would not perform tayammum afresh for each Salaah. He did not even enjoin this either; he has made it a complete substitute for ablution. [Zadul Ma'ad]

The method of tayammum according to Imam Abu Hanifah Imam Malik and Imam Shafi (Mercy of ALLAAH be on them) is to strike the hands twice on the (clean) ground, once for the face and again for both the hands upto the elbows. [Madarijum Nubuwah]

Mas'alah (regulation) The ground on which tayammum becomes justified as a substitute for ablution, also justifies tayammum as a substitute for Ghusal (bath) (being fard) (obligatory in case of sexual emission). Tayammum for Ghusl (bath) is performed in the same manner as laid down for ablution. [Bahishti Zewar]

MAS'SLAH (REGULATION)

Tayummum can be performed on either of the following things: Clean soil and sand: Stone and lime; unglazed earthenware (whether baked or unbaked), baked and unbaked bricks walls of other baked and unbaked bricks, of stone or of lime (white washed) or of red chalk or of yellow earth.

FOLLOWING ARE OBLIGATORY IN TAYAMMUM

1) Niyyah; 2) Striking both the hands on the ground and then wiping the face with them; 3) Striking both the hands on the ground and wiping both the hands upto the elbows. [Bahishti Zewar]

THE MASNUN METHOD OF TAYAMMUM

The method of performing tayammum is to make up one's mind (NIYYAH) that he is performing tayammum

and again for both the hands upto the elbows.
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THE MASNUN METHOD OF TAYAMMUM

The method of performing tayammum is to make up one's mind (NIYYAH) that he is performing tayammum

for purification from defilement. He should then say Bismillah and strike both the hands on a clod of earth, blow the excess dust and wipe the face with the hands so as not to leave any place untouched then rub both the hands again on the clod and after blowing the excess dust; first run the four fingers of the left hand from under the tips of the fingers of the right hand upto the elbow on the under side and then run the palm of the left hand from the elbow of the right hand upto the tips of the fingers and along the thumb or the upper side deal with the left hand similarly and finally rub the spaces between the fingers of one hand with those of the other if one has a ring on any finger he must either remove it or move it. To run the fingers of one hand through the fingers of the other is also obligation. The above method is applicable for tayammum either for ablution or Ghusl.

REPEATING SALAAH IS NOT NECESSARY

Hadrat Abu Sa'id al-Khudri (Radi Allaahu Ta'ala Anhu) narrated that from amongst the Companions of the Messenger of ALLAAH two persons went out on a journey, and when the time for Salaah approached, having no water with them, they performed ablution with clean earth and then performed Salaah. Immediately after that, they found water and one of them repeated the Salaah after performing ablution with water, but the other did not. When they came to the Messenger of ALLAAH sometime afterwards they mentioned what they had done. The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said to the one who had not repeated the Salaah, "You have observed the sunnah and your Salaah was enough for you", To the other who had repeated the Salaah after performing ablution, he said: "You will have a two fold reward for your second Salaah became supererogatory (NAFL), and ALLAAH does not leave good deeds unrewarded". The Shariah, therefore, lays down that it is not necessary to repeat a Salaah said with tayammum. [Sunan Abu Dawud, Musnad Darime, Ma'rif -ul- Hadis]

SALAAH (PRAYER)

Hadrat 'Abdullah bin Qurt (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said:

"The first of his deeds for which a man will be taken into account on the day of resurrection will be Salaah. If it is sound, all his other deeds will be taken in the same fashion but if it is unsound the rest of his actions will be taken as deficient.

[Tibarani In Ausat-hayatul Muslim]

Hadrat 'Ubada bin Samit (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: "Five times of Salaah have been ordained by ALLAAH. If any one performs the ablution for them, observes them at their proper times, and perfectly performs the bowing and showing of submissiveness during them, he has a covenant from ALLAAH to forgive him: but if any one does not do so, he has no covenant. If He will He may forgive him, but if He wills He may punish him."

[Ma'rif -ul- Hadis, Musnad Ahmad, Abu Dawud]

TIMINGS OF THE FIVE OBLIGATORY SALAAH

Hadrat Buraidah (Radi Allaahu Ta'ala Anhu) narrated that a man asked the Messenger of Allah (Sallallahu Alaihi Wa Sallam) about the time of the Salaah, to which he replied: "Offer Salaah with us these two days (today and tomorrow)". Thereafter when the sun passed the meridian he gave command to Hadrat Bilal (Radi Allaahu Ta'ala Anhu) who uttered the call to Salaah (Aazan) then he recited the iqamah for the noon Salaah (and Zuhr Salaah was performed). Then (at the appropriate time) he commanded Hadrat Bilal and he (as usual first uttered the calls to Salaah and then) recited iqamah for the afternoon Salaah (and Asr Salaah was said). This Aazan and Salaah was performed at times when the sun was sufficiently high

white and clear (i.e. its light had not faded as it does when evening falls). Then as soon as the sun had set, the Prophet commanded Bilal to call the Azan and recite iqamah for the sunset Salaah (and maghrib Salaah was performed). Then when the twilight had ended, he commanded Bilal to call the Aazan and recite iqamah for the night Salaah (Salaah - Isha was perform). Then when the dawn appeared, he commanded Bilal to call the Azan and recite iqamah for the Morning Salaah (and Salaah Fajrs was perform).

Next day he commanded him to delay the noon Salaah till the extreme heat had passed and he did so, and he allowed it to be delayed till the extreme heat had passed. He observed the afternoon Salaah (Asr Salaah) when the sun was high delaying it beyond the time he had previously observed it he observed the Maghrib Salaah (Sunset Salaah) before the twilight had ended: he observed the Isha Salaah (Night Salaah) when a third of the night had passed; and he observed the (fajr Salaah) dawn Salaah when there was clear day light. Then asking where the man was who had enquired about the time of Salaah and receiving from him a reply that he was present, he said, "The time for your Salaah is within the limits of what you have seen." [Muslim-Ma'riful Hadis]

ZUHR SALAAH (NOON SALAAH)

Hadrat Abu Sa'id al Khudri (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "When the heat is severe say the Zuhr Salaah (Salaah noon) also when it is cooler." [BukhAri]

ISHA SALAAH (NIGHT SALAAH)

Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that once the Prophet (Sallallahu Alaihi Wa Sallam) came out (of his house) for Isha Salaah at a

time when a third of night had passed and said: "Were it not that it would impose a burden on my people, I would normally offer Salaah with them at this time which is always preferable." [Muslim, Ma'rif -ul- Hadis]

FAJAR SALAAH (MORNING SALAAH)

Hadrat Rafi bin Khadij (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH as saying "Observe morning Salaah at dawn, for it is the practice most productive of reward." [Abu Dawud, Tirmizi, Musnad Darimi, Ma'rif -ul- Hadis]

DELAY IN SALAAH FORBIDDEN

(Hadrat) Ali Murtaza (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) told him, "There are three things, Ali, which you must not postpone:

1. Performing Salaah when its time comes, 2. A funeral, and 3. The marriage of an unmarried woman when there is available one of a suitable class for her." [Tirmizi, Ma'rif -ul- Hadis]

IF A SALAAH IS MISSED OWING TO SLEEP OR FORGETFULNESS

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: "If anyone forgets a prescribed Salaah or oversleeps, expiation is made by observing it when he remembers it."

[BukhAri, Muslim, Marif -ul- Hadis]

CARELESSNESS IN SALAAH's

Hadrat Abu Zar Ghafari (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) asked him, 'How will you act when you are under rulers who make Salaah a dead thing,

or delay it beyond its proper time. I asked what he commanded me to do so he replied, "Observe the Salaah at its proper time and if you can perform it along with them do so, for it will be a supererogatory Salaah for you. [Muslim, Ma'rif -ul- Hadis]

WAITING FOR THE NEXT SALAAH

Some people were once waiting for Isha Salaah after they had performed the sunset (Maghrib) Salaah. The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) came there walking so fast that he was panting. He said, "O man! Rejoice, for your Lord opened a window of the heavens and presented you to His angels saying with pride My servants have performed one Salaah and are waiting for the next." [Ibn Majah]

JOINING TWO SALAAH

Hadrat 'Abdullah bin Mas'ud (Radi Allaahu Ta'ala Anhu) narrated that he never saw the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) observe a Salaah out of its proper time with the exception of two, the sunset (Maghrib Salaah) and the night Salaah (Isha Salaah), which he combined, and the dawn Salaah (Fajar Salaah) which he observed that day (i.e. at Muzdalifa) before its proper time.

[Bukhari, Muslim]

Hadrat 'Abdullah - bin 'Umar (Radi Allaahu Ta'ala Anhu) narrated to have said that the Prophet (Sallallahu Alaihi Wa Sallam) combined the sunset (Maghrib Salaah) and the night (Isha Salaah) Salaah.

[BukhAri]

The above two traditions relate to the rites of Hajj; the first was done at Muzadalifah and the second on return from Arfah.

The *joining* of Salaah means that the first Salaah

should be delayed to such an extent that it is said at the end of its prescribed time and the following Salaah is perform at the very beginning of its prescribed time. Some call it "apparent joining", as they are apparently joined together but in reality it is not. This is the manner in which the Hanafi school of thoughts permits joining of Salaah during travelling. [Madarijun Nubuwah]

In Jamiul Usul it is narrated on the authority of Abu Dawud that Nafil and 'Abdullah bin Waqidi (Radi Allaahu Ta'ala Anhu) related. Once during a journey the Mu'azzin told Ibn 'Umar "Salaah time" Ibn 'Umar said, "Continue the journey" Then he alighted before the evening twilight had disappeared and said the sunset Salaah (Maghrib Salaah) and waited until it had disappeared and said the night Salaah (Isha Salaah). He said "Whenever the Prophet (Sallallahu Alaihi Wa Sallam) would be in a hurry during a journey, he would do the same and enjoin what I have done."

[Madarijun Nubuwah]

TIMES AT WHICH IT IS FORBIDDEN TO PERFORM SALAAH

Hadrat 'Uqbah bin 'Amir (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: There were three times at which the Messenger of ALLAAH used to forbid us to perform Salaah or bury our dead.

1. When the sun begins to rise till it is fully up.
2. When the sun is at its height at mid day till it passes the meridian.
3. When the sun draws near to setting till it sets.

[Muslim]

HOW THE PROPHET (Sallallahu Alaihi Wa Sallam) PERFORM SALAAH

It is narrated in the traditions that on standing up to

Salaah the Prophet (Sallallahu Alaihi Wa Sallam) would say Allahu Akbar (ALLAAH is most great), and saying this Takbir-I-Tahrimah, he would raise his hands upto his ears. He would then fold his hands, putting the right hand on the wrist of the left. Thereafter he would recite the SANA (HYMN).

سُبْحَانَكَ اللّٰهُمَّ followed by TA'AWWUZ

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Then he would recite TASMIYAH بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Then he would recite Surah FATIHAH at the end of which he would say Ameen.

According to Hanafi school of thought Ameen (آمين) is to be recited in a low pitch.

It is reported on the authority of Hadrat 'Umar (Allah be pleased with him) that the Imam (one who is leading the Salaah) should recite the SANA. TA'AWWUZ and BISMILLAAH including Ameen on a low pitch. After reciting Surah al-Fatihah the Prophet (Sallallahu Alaihi Wa Sallam) would recite some other surah (Chapter) from the Holy QURAAN. Having done this recitation, he would bow himself into RUKU saying Allaahu Akbar (ALLAAH is most great).

On rising himself up he would say.

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

[SAMI ALLAAHU-LI-MAN HAMIDAH]

In performing the rukuh he would place his hands firmly on the knees separating the fingers a little. According to the Ulama during Salaah the fingers have three different postures: in 'ruku' they are kept separate from each other, in 'sajdah' they should be close together and in the rest of the Salaah he kept on their normal condition whether in Qiyam or in

tashahhud.' During ruku the Prophet (Sallallahu Alaihi Wa Sallam) would keep his elbows aloof from his side and his back straight and would neither lower his head below the level of the back nor raise it higher. In this posture he would say 'Glory be to my Lord, the Great. thrice (This is the minimum number. He would mostly say it many times more than this. To say it more but in odd numbers is considered excellent).

سُبْحَانَ رَبِّيَ الْعَظِيْم

When he raised his head from 'ruku' he would not prostrate himself until he had stood perfectly upright. While prostrating himself he would first place the knees on the ground and then the hands: then he would place the nose and then forehead on the ground. During prostration he would keep the body so far from the thighs that a kid could pass through and would keep the head between the two palms and the toes pointing towards the Qiblah. In this position he would say:

سُبْحَانَ رَبِّيَ الأَعْلَى

('Glory be to my Lord, the Highest) when he raised his head from prostration he would sit upright and then bow for the second 'Sajdah'.

Whenever the Qiyam was long, the 'ruku', sajdah and jalsah (sitting) would also be long and whenever the Qiyam was short, these postures would also be short. [Madarijun Nubuwah]

He used to recite the 'tahiyah' after every two 'rakats'. [Sahih Muslim]

It is narrated in a tradition from Hadrat Wail bin HIJAR (Radi.Allaahu Ta'ala Anhu) that while he raised himself up from 'sajdah' for 'Qiyam' (standing erect) he would take the support of thighs and knees. The sunnah is to place the hands on the knees for support in standing up. It has been related on the authority of Hadrat Ayeshah (Radi Allaahu Ta'ala Anhu)

However, depending on circumstances- fatigue advanced age and infirmity - it is permissible to place the hands on the ground for support.

[Madarij -un- Nubuwah]

Whenever the Prophet (Sallallahu Alaihi Wa Sallam) sat for (tahiyah) 'Tashahhud' he would sit on his left foot bent under him and would keep the right foot standing. This also used to be his posture for 'tashahhud' for the last 'rak'ah'. In reciting the tashahhud he would place the hands on the thighs and would raise the first finger of the right hand. (The way to do this is to bend the little finger and the ring finger towards the palm, join the middle finger and the thumb to make a circle and raise the forefinger while saying 'la-ilaha' (there is no God) and lower it while saying 'illallah' (save ALLAAH).

[Madarij -un- nubuwah]

According to the traditions from Hadrat 'Abdullah bin Mas'ud and Hadrat 'Abdullah bin 'Abbas (Radi Allaahu Ta'ala Anhu) the Prophet (Sallallahu Alaihi Wa Sallam) enjoined that 'tahiyah' should be recited in the following words:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبٰتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى
عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ۔ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

[Muslim, Ma'rif -ul- Hadis]

Hadrat 'Abdur Rahman bin Abu Laila (Radi Allaahu Ta'ala Anhu) narrated that ka'b bin 'Ujra (Radi Allaahu Ta'ala Anhu) met him and asked him if he would like to present him with something he had heard from the Prophet (Sallallahu Alaihi Wa Sallam). He expressed his desire to hear that and he said: "We asked ALLAAH's messenger the question, "How is blessing to be invoked on those who belong to the prophet's

family? ALLAAH has taught us (only) to salute you" He told us to say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O' ALLAAH! Exalt Muhammad (Sallallahu Alaihi Wa Sallam) and the true followers of Muhammad as Thou did exalt Ibrahim and the true followers of Ibrahim; Surely Thou art praised, magnified. O' ALLAAH! Bless Muhammad and the True Followers of Muhammad as Thou did bless Ibrahim and the true followers of Ibrahim; Surely Thou art praised, magnified.

[BukhAri, Muslim, Ma'rif -ul- Hadis]

Another companion of the Prophet (Sallallahu Alaihi Wa Sallam) Hadrat Abu Mas'ud Ansari (Radi Allaahu Ta'ala Anhu) has also narrated a tradition with similar wordings. [Madarijun Nubuwah]

Tabarani, Ibn Majah and Daraqutani report a tradition from Hadrat Suhail bin Sa'd (Radi Allaahu Ta'ala Anhu) that ALLAAH's messenger said, "The Salaah of one is void who does not invoke blessings on his Prophet." [Madarijun Nubuwah]

DU'A AFTER DURUD (BEFORE SALUTATION)

In his Mustadrak, Hakam has reported that (Hadrat) Abdullah-bin-Mas'ud (Radi Allaahu Ta'ala Anhu) suggested that the worshipper should recite the durud after tashahhud and then should recite the supplication. In another tradition reported by Hadrat Abdullah bin Mas'ud appearing in Sahih Muslim and Sahih Bukhari regarding the tashahhud, the last sentence is "Then he may choose any supplication, which pleases him and offer it."

Reciting a suplication (du'a) at the tashahhud after durud is confirmed both by the teaching and the practice of the Prophet (Sallallahu Alaihi Wa Sallam) Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said: When one of you finishes the last tashahhud he should seek refuge in ALLAAH from four things. [Muslim]

According to a tradition narrated by Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) the following Salaah should be recited after durud:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَ
اَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ
وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ط
اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْمَاْثَمِ وَالْمَغْرَمِ

"O ALLAAH! I seek refuge in Thee from the punishment in Jahannum, I seek refuge in Thee from the punishment in grave, I seek refuge in Thee from the trial of the antichrist, and I seek refuge in Thee from the trial of life and death."

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet used to teach them this Salaah just as he used to teach them a Surah of the Holy QURAAN. [Muslim, BukhAri, Madarij -un- Nubuwah]

The Prophet (Sallallahu Alaihi Wa Sallam) used to turn right and left (at the end of the Salaah) for salutation. He kept his eyes open during Salaah and did not close them.

SAJDATUS SAHW
(PROSTRATION FOR FORGETFULNESS)

1. If any one or more of the wajibat (essentials of Salaah) Salaah are left out owing to forgetfulness,

it is obligatory to perform Sajdatus Sahw which makes up the deficiency. If this is not done then the Salaah has got to be repeated. [Bahishti Zewar]

2. If any obligatory part of the Salaah (Salaah) is inadvertently left out, the Salaah will not be valid even if Sajdatus Sahw is offered.In such a case the Salaah shall have to be repeated. [Durrul Mukhtar]

3. The manner of offering Sajdatus Sahw is as follows: After recitation of Tahiyyah one must turn to right for salutation and perform two prostration (Sajdahs) to be followed by tahiyyah, durud and dua (supplication) in the normal way and then turn to right and left for salutation to end the Salaah.

[Fatawa -e- Hindiya, Sharh -al- Bidayah]

4. If out of forgetfulness, one performs Sajdatus Sahw just before salutation, the Sajdah is still valid and Salaah is in order.

[Sharh -al- Bidayah, Tehtani, Bihisti Zewar]

PROPHET'S ROUTINE AFTER SALAAH (SALAT)

It was customary with the Prophet (Sallallahu Alaihi Wa Sallam) that after salutation, he use to say:

أَسْتَغْفِرُ اللهَ ، أَسْتَغْفِرُ اللهَ ، أَسْتَغْفِرُ اللهَ

I seek the forgiveness of ALLAAH) thrice and then,

اَللّٰهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ

تَبَارَكْتَ يَا ذَاالْجَلَالِ وَالْإِكْرَامِ

'O ALLAAH, Thou art peace, and peace comes from Thee. Blessed are Thou, O possessor of Glory and Honour.' [Muslim]

He would remain sitting facing Qiblah so long as he recited the above dua and then used to turn towards

the worshippers on the right or left. Ibn Masud (Radi Allaahu Ta'ala Anhu) narrated that he saw the Prophet turning to left many a time while Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that he saw the Prophet turning to right very often. [Zadul Ma'ad] Hadrat Mughira bin Shu'ba (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) used to say after every prescribed Salaah.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ
لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ (بخاری، مسلم، مشکوٰة)

There is no God but ALLAAH alone, who has no partner. To Him belongs the kingdom, to Him praise is due, and he is omnipotent. O ALLAAH, no one can with hold that what Thou gives, or give what Thou withholds, and riches cannot avail a wealthy person with Thee.' [BukhAri, Muslim, Mishkat]

Imam Nawai (Mercy of ALLAAH be on him) has suggested that the ISTIGHFAR should be given preference to every kind of Zikr. After this one should recite and then recite the above-mentioned supplication. [Madarijun Nubuwah]

ALLAAH's messenger (Sallallahu Alaihi Wa Sallam) often used to add the following either at the beginning or at the end of a supplication.

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Our Lord! Give us good in this world and also in the next guard us from the punishment of hell. [11/201]

Hadrat Sauban (Radi Allaahu Ta'ala Anhu) narrated that when ALLAAH's messenger used to end his Salaah, he used to ask forgiveness three times and

then the supplication mentioned above. [Muslim]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that when the prophet (Sallallahu Alaihi Wa Sallam) finished his Salaah, he used to run his right hand on his head and then recite the following supplication:

بِسْمِ اللّٰهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۔
اَللّٰهُمَّ أَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ ۔

"in the name of ALLAAH, Most Gracious, Most Merciful. O' ALLAAH keep anxiety and grief away from me."

It has been reported that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) used to recite the Mu'awwizatan (surahs cx iii - cx IV) after completing the Salaah. This is highly reliable. It has also been reported that ALLAAH's messenger (Sallallahu Alaihi Wa Sallam) used to recite Surah Ikhlas (cx ii) after every Salaah. [Madarijun Nubuwah]

Hadrat Abu Bakar (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger (Sallallahu Alaihi Wa Sallam) used to recite the following after every Salaah.

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ

'O ALLAAH! I seek refuge in Thee, from kufr (disbelief), poverty and punishment of the grave. [Tirmizi]

Hadrat Abdullah-bin Umar (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger (Sallallahu Alaihi Wa Sallam) invariably used to recite the following:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا
وَالْآخِرَةِ وَفِيْ أَهْلِيْ وَمَالِيْ

'O ALLAAH! I seek Thy forgiveness and solace in my faith, worldly affairs and family and belongings.

[Ma'rif -ul- Hadis]

FEATURES OF THE SALAAH OF ALLAAH'S MESSENGER (Sallallahu Alaihi Wa Sallam)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet used to stand (offering voluntary Salaah) till his feet/legs were swollen. Someone mentioned to him that when he had already received tidings about all his sins, past and present, having been forgiven, why he subjected himself to such exertion. He replied: "(As ALLAAH has been so kind to me) should I not be a grateful servant?"

[Shamail -e- Tirmizi]

The Prophet (Sallallahu Alaihi Wa Sallam) is reported to have stated: "Salaah is the delight of my eyes."

[Khasail -e- Nabawi]

Hadrat Auf bin Malik (Radi Allaahu Ta'ala Anhu) narrated, One night I happened to be with the Prophet. He woke up from his sleep, cleaned his teeth and mouth with miswak (tooth-stick), performed Wudu and stood up for Salaah. I also stood up with him. He began to recite Surah al-Baqrah (ii) and that no verse announcing the grace and mercy of ALLAAH passed without the Prophet stopping and seeking His Grace and Mercy and no verse relating to punishment passed without his stopping and beseeching the protection of ALLAAH from punishment.

It is permissible to make such supplications in supererogatory Salaah but the language must be Arabic. It is, however, not correct to do so in fard (obligatory) Salaah. Then he bowed for ruku and paused about as long as he did for Qiyam and continued to recite "Glory to the Possessor of greatness, the kingdom, grandeur and majesty." Then rising upright from the ruku, paused for Qiyam for as much time and continued to say the same words. He then offered Sajdah and said the same words during it. In other rakahs he recited Surah al-Imran

(iii) and al-Nisa (iv) and al-Maidah (v)

[Shamail -e- Tirmizi]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: One night the Prophet (Sallallahu Alaihi Wa Sallam) kept repeating the same verse in the whole of the tahajjud Salaah. The verse was:

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝ [المائدہ - ۱۱۸] (خصائل نبوی)

"If Thou punish them, they are Thy servants, and if Thou forgive them Thou are mighty and wise."[V-118]

PARTICULAR SALAAH OF THE PROPHET (Sallallahu Alaihi Wa Sallam)

Tradition: It has been narrated by Hadrat Ata that once he asked Hadrat Aishah (Radi Allaahu Ta'ala Anha) to tell him some very very curious thing about the Prophet (Sallallahu Alaihi Wa Sallam). She said: "There was nothing about the Prophet that was not extremely curious." Then she added: "One night when he came to sleep in my apartment and lay down wrapped up in my quilt - But soon after he got up saying that he wanted to perform Salaah. Then he performed wudu and performed Salaah. But he soon began to weep and wept so much that tears ran down to his chest. Then he bowed for rukû and continued weeping. On getting up from Sajdah he kept on weeping and did so till the morning, when Bilal came to call him for Salaah. I asked him: O ALLAAH's Messenger! Why did you weep so much for ALLAAH (Magnified be his Glory) has forgiven all your sins (past and present) ? He replied, "Should I not be a thankful servant of ALLAAH? Then he added why should I not have done so when the following verses have been revealed to me today. He then recited:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ ــــ لَا تُخْلِفُ الْمِيعَادَ

[Khasail -e- Nabavi, Madarij -un- Nubuwah]

Tahajjud Salaah (midnight Salaah) and Witar Salaah

Hadrat Aswad (Radi Allaahu Ta'ala Anhu) narrated: I asked Hadrat Aishah (Radi Allaahu Ta'ala Anha) about the night Salaah (Tahajjud and Witar) of the Prophet as to what was the normal practice of the Prophet. She replied,"The Prophet used to repose himself in the early part of the night. Thereafter he used to say Tahajjud Salaah till it was late in the night and then he would say Witr Salaah. After that he would go to his bed and if he felt inclined he would go to his wife. Then soon after the Azaan (call for Salaah) for Fajr Salaah (morning Salaah) he would get up and would take bath if necessary otherwise would perform wudu and go to the mosque for performing Salaah. [Shamail -e- Tirmiz]

15th Night of Sha'ban [8th month of Islamic Calender]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet said: Jibrail came to me just now and told me that it was the fifteenth night of Sha'bân. In this night ALLAAH (exalted be He) frees people, from Hell. People equal in number to the hairs of the goats of Bani KAIB (a tribe). However those who associate a partner with ALLAAH, those who harbour ill will in their hearts, those who discontinue kindness towards their kinsmen,those who trail their garments below their ankles, and those who are habitual drinkers will not be spared. Then he said, 'Will you allow me to perform Salaah tonight? (Asking for permission was necessitated by the fact that it was unusual for him to pray the whole night. He rather used to devote a part of night with his wives for comforting them and this could not be done that night). I replied, "Yes certainly. My father and mother be a ransom for you." So he stood up and began his Salaah. Then he lay in sajdah (prostration) for so long as I became afraid lest his soul should have left his body. So I got up

and began to feel his soles with my fingers. This made him stir and I was relieved. I heard in sajdah him reciting.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَاَعُوْذُ بِكَ بِرِضَاكَ مِنْ
سَخَطِكَ وَاَعُوْذُ بِكَ مِنْكَ جَلَّ وَجْهُكَ لَا اُحْصِیْ ثَنَاءً عَلَيْكَ
اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ ـ

I seek refuge in Thy Forgiveness from Thy punishment, and in Thy Grace from Thy wrath, and from Thee I seek Thy refuge. Glory to Thee. I am not competent to praise Thee. Thou art the same as Thou has praised Thyself. Hadrat Aishah narrated that next morning when she mentioned this to the Prophet, he said, O Aisha you learn these words and teach others as well: Jibrail, (Alaihi Salam) has taught me these words and has desired that I should recite them repeatedly in sajdah. [Mishkat]

Masnun Aurad (Zikar) in the morning and evening

Hadrat Muslim bin Haris (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger has exhorted him specially to recite the following seven times soon after the Maghrib Salaah (sunset Salaah) before talking to any one.

اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ

[O ALLAAH ! save me from Jahannum]

In case you recite this supplication after Maghrib Salaah and it so happens that you die that night, you will be saved from the Fire.
Similarly, if you make this supplication seven times after Fajr Salaah (morning Salaah) before speaking to any body.

اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ

[O ALLAAH ! save me from Jahannum]

And if it so happens that you die that day, you will be saved from the Fire by the Command of ALLAAH.
[Sunan Ibn Majah, Zad -ul- Ma'ad]

Hadrat Uthman (Radi Allaahu Ta'ala Anhu) narrated: I have heard the Prophet (Sallallahu Alaihi Wa Sallam) say that any one who says thrice the following dua daily in the morning and evening, he will remain safe and protected from every mishap,

بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

When we embark upon the morning (and evening) with the name of ALLAAH, with whose name nothing on the earth or in the firmament can do us any harm. He is All-hearing and All-knowing. (He should also repeat the following dua thrice)

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the Absolute words of ALLAAH from the mischief of all His created beings.
[Adabul Mufrid, Ibn Hibban, Hakim]

Masnoon Aurad (supplications).
after Fajr Salaah and during night.

1. Surah al - Fatihah - once: From surah al - Baqarh, ayah, 225/11.- [Ayatul - Kursi, Throne verse] once:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ
قَائِمًا بِالْقِسْطِ ۚ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

2. 18. ALLAAH Himself is witness that there is no one but ALLAAH save Him, and the angels and the men of learning (too are witness). Maintaining his creation in justice. There is no one but ALLAAH save Him, the Almighty, the Wise.

19. Lo! Religion with ALLAAH (is) to surrender (to His WILLS and guidance). Those who formerly received the scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelation of ALLAAH (will find that) lo! ALLAAH is swift at reckoning. [111/18-19]

Whoever recites surah Al-Fatihah and Ayatul - Kursi (225/11) and the following five Ayats after each of the daily five Salaah, then his abode will be Paradise and ALLAAH will manifest his Grace to him seventy times and will fulfill seventy of his wishes. In brief, he will be forgiven. [Ibn -as- Sunni]

3. Three times:

رَضِيتُ بِاللّٰهِ رَبًّا وَّبِالْإِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ
(صلى الله عليه وسلم) نَبِيًّا وَّرَسُوْلًا ط

I am pleased with ALLAAH as my lord, with ISLAM as my faith and with Mohammad as my Prophet. The merit of saying the above is that on the Day of Resurrection ALLAAH will bestow upon the affluent so much Grace that he would be pleased and satisfied.
[Hisn -e- Haseen]

4. Hadrat Abdullah -bin- Khubaib (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Recite every morning and evening (i.e at the opening and the close of the day) each of surahs - Suratul - Ikhlas, suratul-Falaq and suratun-Naas thrice. These will serve you for every purpose.
[Sunan Abu Dawud, Ma'rif -ul- Hadis]

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ
الْحَمْدُ فِي السَّمٰوٰتِ وَالْأَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَيُحْيِ الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ
([illegible])

17. So Glory be to ALLAAH when ye enter the night and when ye enter the morning - 18. Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday. 19. He bringeth forth the living from the dead, and he bringeth forth the dead from the living, and he reviveth the earth after her death. And even so will ye be brought forth.

[xxx-17 to 19]

The merit of reciting it at night or in the morning is that all the deficiencies of having missed azkar and aurad during the day and night are made up. [Sihah Sitta]

Hadrat Abdullah bin Ghannam (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said. "If any one says in the morning,

اَللّٰهُمَّ مَا أَصْبَحَ بِيْ مِنْ نِّعْمَةٍ أَوْ بِأَحَدٍ مِّنْ خَلْقِكَ
فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

"O ALLAAH, whatever favour has come to me or to any of Thy creatures in the morning, it comes from Thee alone who hest no partner, to whom be praise and thanks giving."

He will have expressed full thanks and praise of ALLAH for the day; and if any one says the same in the evening he will
have expressed full thanks-giving for the night.

[Mishkat, Ma'arif -ul- Hadis]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated how Hadrat Abu Bakar (Radi Allaahu Ta'ala Anhu) narrated he had asked ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) to command him some thing to say in the moming and evening and he had told him to say:

اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ وَّمَلِيْكَهُ أَشْهَدُ أَنْ لَّا
إِلٰهَ إِلَّا أَنْتَ أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ

"O ALLAAH, who knowest the unseen and the seen, Creator of the heavens and the earth, Lord and Possessor of every thing, I testify that there is no god but Thee: I seek refuge in Thee from the evil within myself from the evil of the devil and his (incitement to) attributing partners (to ALLAAH)." He instructed him to say it morning and evening, and when he went to bed.

[Tirmiz, Abu - Dawud, Ma'rif -ul- Hadis]

Hadrat Muaz bin Jabal (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger took him by the hand and said, "I love you, Mu'az, to which he replied, "And I love you, Messenger of ALLAAH. He then told him not to omit to say at the end of every prayer.

رَبِّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

My Lord, help me to remember Thee, thank Thee, and worship Thee acceptably. [Mishkat]

Hadrat Abu Bakar Siddiq narrated that he asked ALLAAH's Messanger to teach him a supplication for recitation in his Salaah, and he told him to say.

اَللّٰهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ
إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ (بخاری ومسلم [illegible])

"O ALLAAH, I have greatly wronged myself, and Thou alone can forgive sins. So grant me forgiveness from Thee and show mercy to me. Thou art the forgiving and the merciful One." [Bukari, Muslim]

Tasbihaat (rememberance) for the morning and evening Tasbih - Fatima

In the Musnad of Ahmed, there is a tradition from

Umm Salama (Radi Allaahu Ta'ala Anha) that ALLAAH's Messsenger (Sallallahu Alaihi Wa Sallam) taught the following phrases to his daughter Hadrat Fatimah (Radi Allaahu Ta'ala Anha) when she came to ask him for a servant. He said, When you go to bed, say the following phrases.

سُبْحَانَ اللّٰهِ

Subhan ALLAAH (Glory be to ALLAAH) - 33 times

اَلْحَمْدُ لِلّٰهِ

Alhamdu Lillah (Praise be to ALLAAH) - 33 times

اَللّٰهُ اَكْبَرُ

Allaahu Akbar (ALLAAH is most great) - 34 times

And say once:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

There is no god except ALLAAH, the One who has no partner. To him belongs Absolute Sovereignty and Praise. He has power over all things. [Muslim, BukAri, Tirmizi]

It is commendable for the individual to say the above supplication once after every prescribed Salaah to complete the number hundred. [Zad -ul- Ma'ad]

Whoever recites the following ten times after Fajr Salaah and Maghrib Salaah while sitting at his place without moving and without speaking to any body; for him it is very effective for sustaining good deeds, removing evil and elevating spritual ranks.

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

There is no god except ALLAAH, the One, Who has no partner, To Him belongs the

absolute soverignty and praise. He brings to life, and gives death and He has power over all things. [Madarij-un-Nubuwah, Zadul Ma'ad]

Other Tasbihaat (Rememberances)

1. Say the following hundred times in the morning and evening:

سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ

Glory be to ALLAAH, who is supreme and to Whom belongs all praise.

2. Say hundred times in the morning and evening.

سُبْحَانَ اللّٰهِ Subhan ALLAAH - Glory be to ALLAAH.

اَلْحَمْدُ لِلّٰهِ Al-hamdu-Lillah - Praise be to ALLAAH.

لَا إِلٰهَ إِلَّا اللّٰهُ La-ilha illallah - There is no god except ALLAAH.

اَللّٰهُ أَكْبَرُ Allaahu Akbar - ALLAAH is most Great.

3. Say hundred times daily.

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ Subhan Allaah - wa bi - hamdehee-

(Glory be to ALLAAH and to Whom belongs all Praise).

4. On going to bed, one should say:

سُبْحَانَ اللّٰهِ

Subhan Allaah - Glory be to Allaah - 33 times

اَلْحَمْدُ لِلّٰهِ

Al-hamdu Lillah - Praise be to Allaah - 33 times

اَللّٰهُ أَكْبَرُ

Allaah-u-Akbar - ALLAAH is most Great - 34 times

5. On getting up for Tahajjud Salaah one should say:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

Subhan - Allaah - Glory be to ALLAAH - 10 times

اَلْحَمْدُ لِلّٰهِ

Alhamdu Lillah - Praise be to ALLAAH - 10 times

اَللّٰهُ اَكْبَرُ

Allaah -u- Akbar - ALLAAH is most Great - 10 times

I seek the forgiveness of ALLAAH for all sins and I turn to Him (in repentance).

6. One should say after every Salaah:

سُبْحَانَ اللّٰهِ

Subhan ALLAAH - Glory be to ALLAAH - 33 times

اَلْحَمْدُ لِلّٰهِ

Alhamdu - Lillah - Praise be to ALLAAH 33 times

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ
عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ایک بار

Allaahu-Akbar - ALLAAH is most Great - 34 times

And La-ilaha illallah -
There is no god except ALLAAH - 10 times

7. One should say after every Salaah:

سُبْحَانَ اللّٰهِ

Subhan Allaah - Glory be to ALLAAH - 100 times

اَلْحَمْدُ لِلّٰهِ

Allhamdul - Lillah Praise be to ALLAAH - 100 times

اَللّٰهُ اَكْبَرُ

Allaahu Akbar - ALLAAH is most Great - 100 times

وَإِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ

There is no god except ALLAAH, the One Who has no partner. There is no power or might other than Him - Once

8. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ایک بار

9. سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

The above should be recited extensively irrespective of number and time.

COUNTING OF TASBIHAAT (REMEMBRANCES)

Since the tasbihat are required to be said in given numbers, there are two ways of counting. One method is counting by a rosary and the other is to count on fingers. Counting on fingers is borne out by the Prophet himself i.e. he has directed to do so as well as he himself has done like that. As such counting on fingers is more meritorious. [Aurad -e- Rehman]

COUNTING ON FINGERS

It has been narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Apply yourselves to glorifying ALLAAH, saying There is no god but He, and declaring His holiness and count them on your fingers, for they will be questioned and asked to speak, and do not be negligent and so be deprived of mercy. [Mishkat]

It has been narrated in traditions that the Prophet (Sallallahu Alaihi Wa Sallam) used to urge upon his companions to be careful about the number of times they say takbeer اَللّٰهُ اَكْبَرُ taqdis سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ and tahlil لَا إِلٰهَ إِلَّا اللّٰهُ and to count them on fingers. He used to say that on the Day of Judgement, the fingers

will be questioned and they will testify the number of times, takbir, taqdis and tahlil was said.

[Hisn -i- Haseen, Shamail -i- Tirmizi]

Hadrat 'Abdullah - Ibn' Umar (Radi Allaahu Ta'ala Anhu) narrated that he saw the Prophet saying tasbihat on the fingers of the right hand.

[Shamail -e- Tarmizi, Hisn -e- Haseen]

It should be noted that the supplications and azkar (remembrances) such as mentioned above reported in various traditions should be said soon after the Salaah without any interval. Interval means occupying oneself with some thing other than remembrance of ALLAAH. There is, however, no harm if one remains silent for a short while unless this silence is taken to be too much. As such whatever is recited on the lines mentioned above shall be treated as having been recited soon after the Salaah. A question arises here as to whether the offering of a sunnat-i-Muakkada immediately after a fard (obligatory) Salaah cause interval between the fard (obligatory) Salaah and the above mentioned adiya and azkar or not. This question is of no consequence as it is obvious that this does not constitute a discontinuity. So far as the prescription appearing in certain traditions is concerned, viz to recite certain adiya and azkar immediately after the Salaah, its implication is not that they must be adjoined to the fard (obligatory) Salaah, but that its proper timing is after the SUNNATI-I-MUAKKADAH following the fard (obligatory) Salaah, and if there is no sunnat-i-muakkadah Salaah after fard (obligatory) Salaah, it is appropriate that the adiya and azkar be recited soon after the fard (obligatory) Salaah. In certain traditions it occurs that interruption between fard and SUNNAT-I-MUAKKADA by means of adiya and azkar is optional, though it is preferable to confine the interruption by a short dua and zikr, and to recite long adiya and azkar after SUNNAT-I-MUAKKADAH. It is not borne out by the traditions of the Prophet that he

regularly said dua or zikr like ayat-ul-Kursi (Throne verse) or other tasbihat between the fard and sunnat-i-muakkadah Salaah. Doing so off and on is besides the point. This discussion is based on regular practice and punctuality.

In brief, so far as Zuhar Salaah, Maghrib Salaah and Isha Salaah are concerned, dua and azkar should be said soon after the salutation and short dua by the Imam as these Salaah have sunnat-i-muakkada in conjunction with the fard, Salaah. Interruption for dua/azkar is makruh (undersirable). After finishing Asr Salaah, and Fajr Salaah, there is no harm if he continues to sit facing Qiblah for quite some time.

[Madarijun Nubuwah]

THE MANNER OF RECITATION OF THE HOLY QURAAN

It was usual with the Prophet (Sallallahu Alaihi Wa Sallam) to observe tarteel (clear and distinct) in the recitation of the Holy QURAAN. He would not recite it rapidly and would utter each and every word clearly and would make a slight interval after reciting an ayah and would stretch out the word bearing the sign of maddah e.g., he would recite RAHMAN AND RAHEEM in a stretched out form and while beginning the recitation of the Holy QURAAN, he would seek refuge from ALLAAH from cursed Shaitan (satan) in the following words:

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

I seek refuge in ALLAAH from cursed shaitan and sometimes he would say,

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الشَّيْطٰنِ الرَّجِيْمِ
مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

Hadrat Umm Salama (Radi Allaahu Ta'ala Anha)

narrated that the Prophet (Sallallahu Alaihi Wa Sallam) would recite each ayah distinctly and separately e.g., he would say, and pause - then - he would recite and pause - then he would recite and pause.

[Shamail -i- Tirmiz]

Hadrat Abdullah-bin-Qais (Radi Allaahu Ta'ala Anha) narrated that he asked Hadrat Aishah (Radi Allaahu Ta'ala Anha) "What was the manner in which the Prophet used to recite the Glorious QURAAN viz. silently or louldy? She replied, "Both silently and loudly" He said, "Praise and thanks be to ALLAAH that he has afforded us facility in every way." (This means that one may recite the QURAAN silently or loudly according to circumstances).

[Shamail -i- Tirmiz]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: I was informed that certain person used to recite the whole Holy QURAAN once or twice in one night. I said that though they recited yet they did not recite (i.e. they recited the words but did not observe the prescribed manner of recitation). I have stood up with the Prophet throughout the nights: he used to recite Surah al-Baqara (ii) Ale - Imran (iii) and an-Nisa (IV). While reciting an ayah containing a subject matter of fear he would not pass on to the next unless he offered a supplication asking for peace i.e. in a nafl (voluntary) Salaah so much time was taken in following the meaning that he was unable to recite more than one manzil (specified portion of the Holy QURAAN) in the whole night. [Musnad Imam Ahmad]

1. In nafl (voluntary) Salaah, the Prophet used to prolong QIYAM (standing) so much that his feet would swell and his chest would give out a sound like that of boiling pot.

2. The Prophet (Sallallahu Alaihi Wa Sallam) liked best that devotion (I'badah) which could be offered

regularly. [Bukhari]

3. When he led a Salaah he would make it light and brief so that his followers (muqtadis) would not be put to inconvenience. [Nasai]

4. And, when he performed Salaah alone, he would prolong it. [Nasai]

If he was busy in nafl (voluntary) Salaah while somebody was waiting for him, he would shorten it. He would then attend to him and would again get busy in his Salaah. Although he had full fledged attention towards ALLAAH and special nearness to ALLAAH, even then when he stood for prayer, he would prolong it but if he heard a child's cry, he would cut it short so that the child's mother may not be put to inconvenience. [Zad -ul- Ma'ad]

The Prophet (Sallallahu Alaihi Wa Sallam) would recite the Holy QURAAN in all postures-standing, sitting, lying down, with or without ablution (seminal defilement excepted), and would not forbid its recitation in similar postures. He used to recite in the best manner. [Za'd -ul- Ma'ad]

Hadrat Sa'd bin Hisham (Radi Allaahu Ta'ala Anhu) narrated on the authority of Hadrat Aishah (Radi Allaahu Ta'ala Anha) that she said, "I am not aware of ALLAAH's Messenger having recited the whole Holy QURAAN in a night, or praying through a whole night till morning, or fasting a complete month except Ramadan". [Mishkat]

Nafl (voluntary) Salaah on a mount (riding animal)

It was customary with the Prophet (Sallallahu Alaihi Wa Sallam) to say Salaah on the back of a riding animal irrespective of direction. He performed ruku and sajdah by signs and nods. The nodding for the

Sajdah would be lower than that for the ruku.
[Zad -ul- Ma'ad]

AYATUS SAJDAH
(Sajdah during recitation of the Holy QURAAN)

The Prophet (Sallallahu Alaihi Wa Sallam) would offer a Sajdah when during recitation of QURAAN he would come to an ayah where a sajdah is indicated. He would say takbeer and then make prostration.
[Za'd -ul- Ma'ad]

Sajdatut - tilawah is wajib

The manner of offering sajdah during recitation is to say Allah-u-Akbar without raising the hands, offer sajdah during which [Subhan-e-Rabbiyal'ala] should be recited three times and then the head should be raised.

Note: The pre-requisites for sajdah during recitation are the same as for Salaah i.e. (ablution), neat and clean place, cleanliness of body and dress and facing the Qiblah. [Bahishti Zewar]

Sajdah in gratitude. (Sajdatush - Shukr)

Hadrat Abû Bakar (Radi Allaahu Ta'ala Anhu) narrated that when anything came to ALLAAH's Messenger which caused pleasure (or by which he was made glad), he prostrated himself in gratitude to ALLAAH the most high. [Mishkat -ul- Masabh]

Hadrat Abdul Rehman - bin Auf (Radi Allaahu Ta'ala Anhu) narrated that when the messenger of ALLAAH got the tidings that whoever invokes ALLAAH's blessings on the Prophet, ALLAAH will be merciful on him, and whoever greets the Prophet, ALLAAH will greet him, he offered a sajdah in gratitude.
[Zad -ul- Ma'ad]

Recitation (of the Holy QURAAN) in SALAAH

The Prophet (Sallallahu Alaihi Wa Sallam) used to recite Surah al - Fatihah which was followed by another surah. In Fajr Salaah he would prolong the recitation as long as it would take to recite 60 to 100 ayat. Some time he would recite surah al-Qaf (L) and sometimes al-Room (XXX) and sometimes he would shorten the recitation. During travel he would recite surah al-Sajdah (XXXII) in the first rakah and surah ad-Dahr (LXXVI) in the second rakah of Fajr Salaah (morning Salaah). In the Friday Salaah - Jum'ah Salaah he would recite surah al - Mu'minun (XXIII) and sometimes surah - al-Alla (LXXVII) or surah al - Ghashia (LXXXVIII).
In brief, the Prophet (Sallallahu Alaihi Wa Sallam) would recite a long or a short surah according to circumstances as has been narrated in a tradition reported by Hadrat Umar (Radi Allaahu Ta'ala Anhu). So far as the common and well known practice is concerned , and which is observed by most of the jurists that in the Fajr Salaah and Zuhar Salaah, he would recite tiwal Mufassal (long chapters of the Holy QURAAN), and in the Asr Salaah and Isha Salaah, he would recite ausat Mufassal (not very long chapters of the Holy QURAAN) and in Maghrib Salaah, he would recite Qisar Mufassal (short chapters of Holy QURAAN), this was the general practice of the Prophet (Sallallahu Alaihi Wa Sallam). There are a number of traditions on this subject but according to Hanafites this had not been a regular practice of the Prophet (Sallallahu Alaihi Wa Sallam)

According to Hanafites, it is undersirable (makruh) to particularise any surah for recitations in a particular Salaah. Shaikh Ibn Hamam has opined that this undesirability is in such a situation that this specific recitation is considered obligatory and a practice other than this is considered undesirable. If this practice is followed only by way of blessing on account of this

being the practice of the Prophet (Sallallahu Alaihi Wa Sallam) there can be no objection, but even then it is desirable that other surahs be recited at times so that one may not carry an impression that this i.e. recitation of other surahs, is not in order.

[Madarij -un- Nubawah]

Recitation (of the Holy QURAAN) in Fajr Salaah

Hadrat Abû Hurairah narrated that the Prophet recited in the two rak'ahs of Fajr Salaah (sunnah), surah al-Kafirun (CIX) and surah al-Ikhlâs (CXII), In other tradition it has been reported that the Messenger of ALLAAH said: How excellent these two surahs are that they are recited in Fajr Salaah (sunnah). In some traditions recitation of other surahs (by the Prophet) has been reported.

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) used to recite in Fajr Salaah:

1. Surah al - Qaf (L) and passages (surahs) of similar length and his Salaah thereafter was short. [Muslim]

2. Sometimes Surah at-Takwr (XCII) – from ayah 17 onwards . [Muslim]

3. Sometimes Surah al-Muminun (XXVIII) [Muslim]

4. And Surah al-Zilzal (XCIX) [Sunan Abu Dawud]

5. Ayat from surah al-Baqara (II)

قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا

Say, we believe in ALLAAH and in the revelation given to us..

AND

From Surah al - Imran (III) the ayat.

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟
إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ

"Say, O people of the Book, Come to common terms between us and you............." [Muslim]

Hadrat Abu Huraira narrated that the Prophet used to recite at the dawn Salaah on Friday As - Sajdah (XXXII) and surah ad - Dahr (LXXVI). [Muslim, BukhAri]

ZUHR SALAAH AND ASR SALAAH

It has been narrated by (Hadrat) Jabir bin Samura that the Prophet used to recite at the noon Salaah (Zuhr Salaah) Surah al-Lail (XCII) (another version says, surah al-Ala (LXXXVII), at the afternoon, Salaah (Asr Salaah) a similar Surah, and at the morning Salaah (Fajr Salaah) a longer passage than that . [Muslim]

It has been narrated by Hadrat Abu Qatada (Radi Allaahu Ta'ala Anhu) that in the first two rak'ahs of the noon Salaah (Zuhr Salaah) the Prophet used to recite surah al-Fatihah (I) and thereafter any other surah and in the last two rak'ahs only surah al-Fatihah, and he would sometimes recite loud enough for them to hear the ayah. He would prolong the first rak'ah more than the second, and he acted similarly in the afternoon prayer (Asr Salaah) and the morning Salaah.(Fajr Salaah) [Bukhari & Muslim]

Sunnat -I- Muakkadah in Zuhr Salaah.

Hadrat 'Ali (Radi Allaahu Ta'ala Anhu) used to offer four rak'ahs before the Zuhr Salaah (fard) and used to say that the Prophet did the same and used to recite long surahs in them.

Note: Hadrat Imam Ghazali (May Alllaah bless him) has mentioned in Ihya-ulum-uddin that in these four rak'ahs one should recite surah al-Baqara or some other surah of over hundred ayat so as to follow Prophet fully in the matter of recitation of a long surah.

Isha Salaah (Night Salaah)

Hadrat Bara narrated that he heard the Prophet recite at the night Salaah (Isha Salaah) sûrah at - Teen (XCV) and that he had never heard anyone with a more beautiful voice. [Bukhari - Muslim]

The Prophet (Sallallahu Alaihi Wa Sallam) taught Hadrat Mu'az bin Jabal to recite the sûrah al-Shams (XCI), ad-Dahr (XCIII), al-Lail (XCII) and al-Ala (LXXXVII). [Bukhari, Muslim]

Recitation of Holy QURAAN in Jumah Salaah and Eidain.

It has been narrated by Hadrat Nu'man bin Bashr that ALLAAH's messenger used to recite at the two Eidain (Eid al-Fitr and Eid al-Adha) and in Jumah Salaah, surah al Ghashia (LXXXVII) and Surah al-Ala (LXXVIII) and when an Eid and a Friday coincided, he recited them both at the two Salaah. [Muslim]

In other traditions, recitation of surah at-Qaf (L) and Surah al-Qamar (LIV) has been reported.

Determination of a Surah (for recitation in a Salaah)

In Hujjatullah-al Baligha, Hadrat Shah Waliullah (May ALLAAH bless him) has stated as follows:

The Messenger of ALLAAH chose to recite a particular sûrah in a particular Salaah on certain conditions and expediencies but neither fixed them positively nor enjoined on others to do so. As such if any one follows his sunnah (and recite the same surah in the Salaah) it is in order, and if one does not do so, it does not matter. [Ma'rif -ul- Hadis]

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) did not recite a particular Surah in a particular

Salaah after having specified it for that Salaah excepting Jum'ah Salaah and Eidain Salaah. In the fard Salaah, there is no surah, long or short, which he should not have recited at one occasion or the other.

In the nafl Salaah, he recited two surahs one after the other but did not do so in fard Salaah. Normally, his first rak'ah used to be longer than the second one. After recitation of Holy QURAAN, he would pause for a moment, then would say takbeer اَللّٰهُ اَكْبَرُ and bow for ruku. [Zad -ul- Ma'ad]

Hadrat Sulaiman bin Yasar, a Tabi' (one who conversed with the companions of the Prophet) narrated on the authority of Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) that (Perform to one of the Imams in his days) said: "I have never said Salaah behind any Imam whose Salaah had a greater resemblance to the Prophet's Salaah then that man's".

Hadrat Sulaiman bin Yasir says that he also had occasionally offered Salaah under his leadership (Imâmate) and it was usual with him to stand longer in the first two rak'ahs than the last two. Asr Salaah was generally short and he used to recite Qisar Mufassal in Maghrib Salaah, Ausat Mufassal in Isha Salaah and Tiwal Mufassal in Fajr Salaah.

[Sunan Nasai]

Note: The Surahs falling in the last Manzil (specified portion of the Holy QURAAN) are termed Mufassal i.e. from Surah al-Hujurat (XLIX) to the end of the Holy QURAAN. Then again this portion has been divided in three parts - From al-Hujurat (XLIX) to Surah al-Buruj (LXXXV) are called Tiwal Mufassal, from surah al-Buruj (LXXXV) to the end of surah al-Baiyinah (XCVIII) are called Ausat Mufassal and from Surah al-Baiyinah (XCVIII) to the end Qisar Mufassal.

[Ma'rif -ul- Hadis]

If in the first rak'ahs of the Salaah (salat) only a portion from a surah is recited and the remaining portion is recited in the following rakah, this is in order without undesirability.
Similarly, if in the first rakah, the middle or first portion of the surah is recited and the following rakah, the middle or first portion of a surah is recited or a full short surah is recited, then this is in order without the least undesirability. [Sagr]

But to do so as a regular measure is against the established practice. It is better if an independent surah is recited in every rakah. [Bihishti Zewar]

Sunnat -i- Mu`akkadah (Compulserry)

Hadrat Umm Habba (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: A house will be built in paradise for him who performs Salaah in a day and a night twelve rak'ahs, (over and above the obligatory Salaah) four before and two after the noon Salaah (Zuhr Salaah) two rakahs after Maghrib Salaah and two after Isha Salaah and two rakahs before Fajr Salaah. [Tirmizi, Ma'rif -ul- Hadis]

Sunan - Fajr Salaah

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Messenger of ALLAAH said: The two rakahs, at dawn Salaah (Fajr Salaah) are better than this world and what it contains. [Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: One who has missed the sunnan of Fajr Salaah, he should do so after sun has risen. [Tirmizi, Ma'rif -ul- Hadis]

Sunan - Zuhr Salaah

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated

that it was usual with the Messenger of ALLAAH that when he had omitted the four rak'ahs before the noon Salaah (Zuhr Salaah), (he would say these four rakahs after finishing Zuhr Salaah). [Tirmizi]

Sunan - Maghrib Salaah and Isha Salaah.

It has been narrated that the Messenger of ALLAAH never omitted the two rak'ahs (Sunan) after Magrib Salaah (fard) and Isha Salaah (fard). These rak`ahs are offered immediately after being relieved from fard Salaah and a short dua (Supplication).

WITAR SALAAH (WAJIB)

Hadrat Kharija bin Huzafa told of Allah's Messenger coming out to them and saying, ALLAAH has given you an extra Salaah which is better for you than the high bred camels, the Witar which ALLAAH has appointed for you between the evening Salaah and the daybreak. [Tirmiz Abu, Dawud]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) reported ALLAAH's Messenger as saying, if anyone is afraid that he may not get up in the latter part of the night, he should observe a Witr in the first part of it, if anyone is eager to get up in the last part of it he should observe Witar at the end of the night, for Salaah at the end of night is attended by angels and that time is most excellent". [Muslim]

Hadrat Abu Sa'd narrated ALLAAH's Messenger as saying, if anyone oversleeps and misses the Witar or forgets it, he should perform Salaah when he remembers and when he awakes. [Sunan Abu Dawud]

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) used to observe Witar Salaah in the later part of night before dawn, some time he did so in the earlier and sometimes in the middle part of the night and if after that he got up for Tahajjud Salaah, he did not repeat the

Witar Salaah.
In a tradition appearing in Tirmizi, it has been reported that there is only one Witar Salaah in one night and not two. In Sharh-e-Hidaya, Shaikh Ibnul Hamam has clarified that if one who after observing Witar Salaah in the earlier part of the night gets up for Tahajjud Salaah need not repeat Witr Salaah. [Madarijun Nubuwah]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Messenger of ALLAAH observed Witar Salaah in every part of the night, in the earlier, in the middle and in the later part of the night, his Witar finishing at dawn (last sixth part of night). [Bukhari - Muslim - Mishkat]

Hadrat Abdullah bin Abu Qais (Radi Allaahu Ta'ala Anhu) narrated he asked Hadrat Aishah (Radi Allaahu Ta'ala Anha) how many rakahs ALLAAH's Messenger performed when observing a Witar and she replied, "He used to observe a Witar with four and three and ten and three, never observing one with less than seven or more then thirteen." [Abu Dawud Mishkat]

Note: Some of the noble companions of the Prophet used to term Tahajjud Salaah and Witar Salaah taken together as Witar. This was also the practice of Hadrat Aishah (Radi Allaahu Ta'ala Anha). In her reply to Hadrat Abdullah bin Abu Qais as reported in the above tradition, she meant that the Prophet used to say before the Witar Salaah sometimes four, at other times six or eight or ten rakahs. But it was not his custom to say less than four or more then ten rakhs for Tahajjud Salaah after which he said three rakahs of Witar Salaah [Ma'rif -ul- Hadis]

In a lengthy tradition reported by Hadrat Ibn - Abbas, it appears that one night he had an occasion to say his Salaah with the Prophet, who said two rak'ahs repeatedly. Ma'n (May Allâh bless him) who is the narrator of this tradition, says that the Prophet did so six times. (Mulla Al Qari says that according to Imam -e- Azam (Abu Hanifa) Tahajjud Salaah has twelve rakahs). Then after saying Witar Salaah, he went to bed. When Bilal came to call him for Fajr Salaah, the

Prophet said two rak'ahs (sunan) with a brief recitation of the Holy QURAAN (Qiraat) and then went to lead the Fajr Salaah. [Shamail -i- Tirmiz]

Hadrat Abul Aziz bin Juraij said he asked Hadrat Aisha (Radi Allaahu Ta'ala Anha) the surahs of the Holy QURAAN which the Prophet used to recite in Witar Salaah, and she replied: In the first rakah he recited surah al-Ala (LXXXVII), in the second rakah, surah al-Kafirun (CIX) and in the third surah al-Ikhlas (CXII) and sometimes al-Muawwizatan,Surah al-Falaq (CXIII) and surah an-Nas (CXIV). [Tirmizi, Abu Dawud]

And after the taslim (salutation) he said:
(Glory to the sovereign, the Holy One) three times; in the third time, he raised his voice laying stress on each word. [Madarijun, Nubuwah]

According to Hanafi school of thought, in the third rakah, the normal recitation of QURAAN has to be followed by Qunutul-Witar - a special supplication.

Qunutal Witar

اَللّٰهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ
وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ
وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ اَللّٰهُمَّ
إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعٰى
وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ
إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ (بہشتی زیور)

O' ALLAAH! We beseech Thee for help and seek Thy protection and believe in Thee and extol Thee and are thankful to thee and are not ungrateful to Thee and we declare ourselves clear of, and forsake him who disobeys Thee. O' ALLAAH! Thee do we serve and for Thee do we perform and prostrate ourselves and to Thee do we betake ourselves and to

Thee we are quick, and thy mercy do we hope for; and Thy punishment do we fear, for Thy punishment overtakes the unbelievers.

If any one has not been able to memorize the Qunutul Witr, he may recite the following supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"O our Lord, give us the best in this world and in the Hereafter and save us from the Fire (of Hell): or he may say,

اَللّٰهُمَّ اغْفِرْ لِي [O ALLAAH, forgive me] Or he may say thrice

يَا رَبِّ يَا رَبِّ (O Lord, O Lord,).

Hadrat Hasan bin Ali (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH taught him some words to say when standing in supplication during Qunutal Witar. They were:

اَللّٰهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ
وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي
شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضٰى عَلَيْكَ إِنَّهُ
لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

"O ALLAAH, guide me among those thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge , bless me in what Thou hast given, guard me from the evil of what Thou hast decreed, for Thou dost decree and nothing is decreed for thee. He whom Thou befriendeth is not humbled. Blessed and exalted art Thou, our Lord. [Timizi - Abu Dawud]

In some traditions instead of إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ the words appear. وَلَا يَعِزُّ مَنْ عَادَيْتَ
In some traditions, after the words تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ appear أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ and after these words appear. وَصَلَّى اللهُ عَلَى النَّبِيِّ

Some of the Ulama have preferred the above supplication for recitation as Qunutal Witar. The Supplication which is extant among the Hanafites, is based on the tradition related by Imam Ibn abi Shaiba and Imam Tahavi on the authority of Hadrat Umar and Hadrat Abdullah Ibn Masud (Radi Allaahu Ta'ala Anhu). Allama Shami narrated the opinion of certain Hanfi jurists that it is preferable to recite both the supplications. [Ma'rif -ul- Hadis]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH used to say at the end of his Witar:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ
مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً
عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

O ALLAAH, I seek refuge in Thy good pleasure from thine anger and in Thy forgiveness from Thy punishment, and I seek refuge in Thy mercy from Thy wrath. I cannot reckon the praise due to Thee. [Abu Dawud, Timizi]

Nafl after Qunut -ul- Witar

Hadrat Umm Salama (Radi Allaahu Ta'ala Anha) narrated that the Prophet used to perform two Rakaats after Witar Salaah. Hadrat Aishah (Radi Allaahu Ta'ala Anha) and Hadrat Abu Umama (Radi Allaahu Ta'ala Anhu) have also narrated a similar tradition. [Ma'rif -ul- Hadis]

After Witar Salaah, the Prophet used to offer two simple rakahs of Salaah and used to recite surah al-Zalzal (XCIX) and surah al-Kafirin (CIX). [Ibn Majah]

In the light of traditions , certain 'Ulama' consider saying two rakhas after Witar Salaah as meritorious. It has been reported that Hadrat 'Abdullah bin 'Amr (Radi Allaahu Ta'ala Anhum) reported that he found the Holy Prophet praying while sitting so I said: I have been told, messenger of ALLAAH that you have said that the Salaah engaged in by a man while sitting counts as half the Salaah, yet you yourself are perform Salaah while sitting." He said, 'Yes, but I am not like one of you". [Muslim]

Note: As such, majority of the Ulama hold that the reward for the Salaah said while sitting will be half of that said while standing. ALLAAH knows better. [Ma'rif -ul- Hadis]

Encouragement to get up during the night

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH, said, "Our Lord who is blessed and exalted descends every night to the lowest heaven when two-thirds of the night have passed and says "Who supplicates Me so that I may answer him? Who asks of Me so that I may give to him? Who asks my forgiveness so that I may forgive him? [Bukhari, Muslim]

Tahajjud Salaah (Layl Salaah).

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that when the Prophet stood up at night to perform Salaah he began his Salaah with two short rakahs. [Muslim]

The above tradition indicates the Prophet's occupation with Salaah of night and gives an idea of the etiquette of the Salaah at that time.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that between the time when he finished the night Salaah (Isha Salaah) and the dawn Salaah (Fajr Salaah), the Prophet used to offer eleven rakahs, uttering the salutation (taslim) after every two and observing the Witr (Witar Salaah) with a single one, and during that he would make a prostration about as long as if you would take to recite fifty ayat before raising his head. When the muazzin finished making the call for the dawn Salaah and he saw the dawn clearly, he stood up and prayed two short rakahs (these are the sunan of Fajr Salaah, then lay down on his right side tills the muazzin came to him for the Iqamah where upon he would go out.

[BukhAri - Muslim]

Hadrat Ghudaif bin al - Haris (Radi Allaahu Ta'ala Anhu) is reported to have said: I asked Aishah (Radi Allaahu Ta'ala Anha) whether she had seen ALLAAH's Messenger bathing because of sexual defilement in the early or the latter part of the night and she replied, "He often took bath in the early part of the night and often in the later part."

Thereupon I said, ALLAAH is most great. Praise be to ALLAAH who has given us latitude in the matter. I then asked whether he observed Witar Salaah in the early or the later part of the night and she replied, "He often observed it in the early part and often in the later part of the night." Thereupon I said, "ALLAAH is most great. Praise be to ALLAAH who has given us latitude in the matter. I then asked whether he recited the QURAAN in a loud or in a low voice and she replied, "He often recited it in a loud voice and often in a low voice." Thereupon I said, ALLAAH is most great. Praise be to ALLAAH who has given us latitude

in the matter!" [Abu Dawud, Ibn Majah]

There are varying reports regarding the number of Rakaats which the Prophet used to perform in his Tahajjud Salaah. This variation is due to the reason that the whole thing depended upon the availability of time; if there was more time, he increased the number of Rakaats, if the time was short, he offered a few Rakaats. There was no hard and fast practice with regard to the number of Rakaats. Occasionally, the Prophet would say a few Rakaats even in spite of availability of time, but then he would recite more of the QURAAN in these few Rakaats.

[Khasail-e-nabawi]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) is narrated to have said that due to old age ALLAAHS Messenger used to recite the Holy QURAAN (in nafl Salaah) while sitting (because he used to recite more of it) then when about thirty or forty ayat of his recitation remained he stood up and recited while standing. Then he performed ruku, then he went in sajdah (prostrated) and after he did, the same kind of thing in the second Rakaat. [Muslim, Shamail -e- Tirmizi]

In another traditon it has been reported that when the Prophet performed his nafl Salaah while standing, he would perform his ruku in the same posture, but if he said the nafl Salaah while sitting he performed the ruku and sajdah in the same posture.

[Shamail-i-Tirmiz]

It has been established that during the holy month of Ramadan, the Prophet used to perform eleven Rakaats of Tahajud Salaah as he normally did. [Salaah - tarawih being additional]. [Madarijun - Nubuwah]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated in a long tradition that if the Prophet ever missed his tahajjud Salaah on account of old age or pain or illness, he would say tweleve Rakaats in the day (as

qada - making up for not having performed the Salaah at the appointed time). [Shamail -i- Tirmizi]

Ishraq Salaah - Zuha Salaah and other voluntary Salaah.

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated: when in the morning the sun was high in the sky as it is at the time of Asr Salaah (after noon), the Prophet used to say two Rakahs as Ishraq Salaah and when it is as high in the sky in the east as it is in the west at the time of Zuhar Salaah, he would perform four Rakaats as Chasht Salaah. [Shamail -e- Tirmizi]

Ishraq Salaah:

It is reported in a tradition that the Messenger of ALLAAH said, If anyone sits in his place of Salaah when he finishes the Fajr Salaah till he performs the two Rakaats of Ishraq Salaah, saying nothing but what is good, his sins will be forgiven him even if they are more than the foam of the sea."

[Abu Dawud - Mishkat]

Zuha Salaah

The majority of the Ulama hold that Chasht Salaah is mustahab (supererogatory). It should be said sometimes, and sometimes it should be omitted. It was the practice of the Prophet in regard to many nafil Salaah (i.e sometimes he said them and sometimes he did not). Majority of the companions of the Prophet and those who followed them also did likewise.

The Ulama differ in the number of Rakaats for Chasht Salaah minimum number being two and maximum number being eight. The mashaikh have generally recited and recommended recitation of the surahs as - Shams (XCI) ad - Du'a (XCIII) al - Lail (XCII) and

al - Inshirah (XCVI). After finishing this Salaah, du'a should be recited. One hundred - times recitation of this dua has been reported in some asar (traditions reported by the companions of the Prophet).

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ
التَّوَّابُ الْغَفُوْرُ (مدارج النبوة)

O ALLAAH! Forgive me and have mercy on me. Accept my repentance, for thou art indeed the best acceptor of repentance and the most forgiving.

Nafil Salaah before Asr Salaah

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: ALLAAH's mercy be on the man who performs four rakahs (nafl) before Asr Salaah. [Tirmizi, Musnad Ahmad]

Awwabaeen Salaah after Maghrib Salaah

Hadrat Muhammad bin Ammar son of Hadrat Ammar bin Yasir (Radi Allaahu Ta'ala Anhu) narrated that he saw his father reciting six rakahs after Magrib Salaah and heard him saying that he had seen the Prophet doing that and that the Prophet said: If any servant of ALLAAH performs Salaah six rakahs after the Magrib Salaah his sins will be forgiven even if they are more than the foam of the sea.

[Ma'rif -ul- Hadis, Mujim Tabaran]

Nawafil of Isha Salaah

It is better and commendable to perform four rak'ahs before the four fard rak'ahs of Isha Salaah. After the fard, two rak'ahs of sunnat - (i) Muakkadah should be said. If one is inclined, he may also perform two rakahs as nafl after that. The number of rakahs of sunnat is thus six. [Bahishti Zewar]

Some Instruction about Salaah

1. Hadrat 'Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, Should anyone fall asleep and fails to the perform supplication such as prayers which he normally made in the night, if he performs it between the dawn and the noon Salaah (Zuhar Salaah) it will be recorded for him as though he had recited it during the night. [Muslim]

2. Bismillah should be said if a (complete) surah is recited after surah al-Fatihah in the Salaah and if only a ruku (part of a surah) is recited, Bismillah need not be said. [Bahishti Zewar]

3. Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "Say Aameen when the reciter (the Imam) says it, for the angels do so, and if any one's utterance of Aameen synchronises with that of the angels, he will be forgiven his past sins. [BukhAri]

4. In the first rakah of Fajr Salaah the surah to be recited (after surah Al-Fatihah should be longer than that to be recited in the second rakah. [Bahishti Zewar]

5. While making a du'a (supplication) the hands should be raised to the level of the chest and spread. [Bihishti Zewar]

6. Salutation (tasleem) on the right side should be loud and on the left side it should be comparatively low. [Imam Ahmad - Madârijun Nubuwah]

7. According to Imam Azam (Abu Hanifa) moderation is necessary in ruku and sajood and this is also necessary in the interval between two sajdahs. [Madarij -un- Nubuwah]

The point of convergence of sight during Salaah.

8. While standing in Salaah (Qiyam), the look should remain confined on the spot for sajdah and while prostrating (during sajdah), the direction of the nose should be kept in view and over one's right and left shoulders while saying salam. [Bahishti Zewar]

9. When the Prophet (Sallallahu Alaihi Wa Sallam) stood up for Salaah, he kept his head downwards (reported by Imam Ahmad) and while reciting tashahhud, his look would not extend beyond the first finger of the right hand. [Zad -ul- Ma'd]

10. Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH told him: "O Anas, keep your look confined to the spot where you prostrate during the whole prayer i.e in Qiyam." [Mishkat]

11. The sunan Salaah after the fard should not be said standing on the same spot. One should move to the right, or left or forward or backward. It is meritorious to say them at home. [Madarij -un- Nubuwah]

Perform the Nafil Salaah at home

12. Hadrat "Abdullah - ibn – Masud narrated. I asked the Prophet whether it is better to perform the nafil Salaah in the mosque or at home. The Prophet replied, "Don't you see how close to the mosque I live and there is no difficulty or hinderance in my coming to the mosque, yet I perfer to perform my Salaah other than fard Salaah at home?" [Shamail -e- Tirmizi]

13. Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying: "Perform some of your Salaah in your houses, and do not turn them into graves." [Mishkat]

How women should perform the Salaah

14. Hadrat Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said, 'A women's Salaah said inside the house (in the inner verandah) is better than that said in the courtyard, and is still better if said in a small room than in the open parts (of the house). [Abu Dawud - Mishkat]

15. Hadrat 'Amr bin Shu'aib (Radi Allaahu Ta'ala Anhu) said on his father's authority that his grandfather reported Allâh's Messenger as saying, Command your children to observe Salaah when they are seven years old and beat them for (not observing) it when they are ten years old." [Mishkat]

Passing in front of one performing Salaah

16. Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying "If one of you knew what he incurred by passing in front of his brother and interfering with his Salaah, it would be better to stop a hundred years than to take a single step." [Mishkat - Ibn Majah]

Distinctive features of the Salaah of a man and a woman.

The manner of performing the Salaah is the same for both man and woman. The distinctive features are mentioned below:

1. While saying the takbeer -e- Tahreema men should take out their hands from their cloak / shroud and raise their hands to the ears, unless there is any specific requirement like cold etc. to keep them covered. But women must invariably keep their hands inside and raise them to their shoulders without taking them out.

2. After takbeer -e- Tahreema, men should place their right hand on the left just below the navel while the women should do so on their breasts.

3. Men should hold the left wrist by a coupling of the little finger and thumb of the right hand spreading the remaining three fingers on the wrist. Women should not do like this, but should place the right palm on the left.

4. Men should perform the ruku perfectly by keeping their back steady in line with their head. Women should not do so. They should bow to the extent that their hands touch the knees.

5. In ruku, men should keep their hands upon their knees spreading the fingers a little.

6. In ruku, men should keep their elbows apart from the ribs, while the women keep the elbows close to the ribs.

7. In sajdah, men should keep their arms apart from their armpits and their bellies apart from their thighs.

8. In sajdah, men should keep their elbows slightly raised from the ground and the women should spread them on the ground.

9. In sajdah, men should keep both their feet upright resting on the toes while the women should not do so.

10. In Qaidah, men should sit on their left foot and keep their right foot upright resting on the fingers. The women should sit on their left hip spreading out both the feet on the right side in such a way that the right side rests on the left and the right calf on the left calf.

11. Women should not, in any case, recite the Holy QURAAN loudly but should always do so in a low voice.

SALAAH GLORIFYING ALLAAH
Tasbih Salaah and other Salaah

Hadrat Abdullah -ibn- Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH told his uncle, son of 'Abdul Muttalib (Radi Allaahu Ta'ala Anhu): Abbas my uncle, shall I not give you, shall I not present you, shall I not tell you, shall I not produce in you ten things, by your doing which ALLAAH will forgive you your sin, first and last, old and new, involuntary and voluntary, small and great, secret and open? You should perform Salaah four rakahs reciting in each one surah al-Fatihah (I) and a surah and when you finish the recitation in the first rak'ah you should say fifteen times while standing:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ

Glory be to ALLAAH, Praise be to ALLAAH. There is no God but ALLAAH. ALLAAH is most great. Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should prostrate yourself and say it ten times, then raise you head and say it ten times. Then you shoud prostrate again and say it ten times then you should sit and say it ten times then get up without (again) saying takbeer That is seventy five times in a rakah. You should do that in four rak'ahs. If you can observe it once daily, do so, if not then once a week; if not then once in a month, if not then once in a year if not then once in your lifetime. [Abu Dawud - Mishkat]

Istakharah Salaah : (Salaah for seeking guidance)

1. Mas'la: Whenever one intends to do something, one should take guidance from ALLAAH. Seeking guidance from ALLAAH is called 'istikharah. This has been exhorted in a number of traditions the Prophet has said that not seeking guidance from ALLAAH through Istikhara is nothing but ill luck and wretchedness. So before taking a decision on a proposal for marriage or before setting out on a journey

or undertaking any other important assignment , one should seek guidance from ALLAAH through Istikharah Salaah. [Raddul Muhtar]

2. Mas'la: The manner of Istikharah Salaah as appearing in a tradition reported by Hadrat Jabir (Radi Allaahu Ta'ala Anhu) is that when one intends to do something, he should perform two rak'ahs of nafl Salaah and then say:

اَللّٰهُمَّ اِنِّىْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ
وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ
وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ
تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ
وَعَاقِبَةِ اَمْرِىْ فَاقْدُرْهُ لِىْ وَيَسِّرْهُ لِىْ ثُمَّ بَارِكْ لِىْ
فِيْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّىْ فِىْ دِيْنِىْ
وَمَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ فَاصْرِفْهُ عَنِّىْ وَاصْرِفْنِىْ عَنْهُ
وَاقْدُرْ لِىَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِىْ بِهٖ ؕ

O, ALLAAH, I ask guidance by Thy knowledge. I ask Thee for power by Thy power, and I ask Thee out of Thy great Abündance, for Thou art the One who is aware of the unseen. O ALLAAH, if thou knowest that this matter is for me regarding my religion, my livelihood, and my future well - being (or he said, "my affairs in this world and the next) ordain it for me and make it easy for me, then bless me in it. But if thou knowest that this matter is bad for me regarding my livelihood, and my future well – being (or he said, my affairs in this world and the next.) turn it away from me turn me away from it, ordain good for me where ever it is, then make me pleased with it." [Mishkat]

When one utters the words (هٰذَا الْاَمْرَ) this thing.......... he should contemplate of the matter about which guidance is sought. After that he should lay down in

a state of purity on a neat and clean bed with his face towards the QIBLAH. Whatever comes firmly in his mind on waking up is the best course of action and should be adopted. [Ad - dural Mukhtar]

3. **Mas'la:** If nothing occurs to one's mind on the first day and the anxiety and undecisiveness continues, he should repeat it the next day and so on for a week. By the grace of ALLAAH, he will come to know the good or evil of the matter. [Ad-durul Muktar]

4. **Mas'la:** If one intends to go for Hajj, which is fard, he should not resort to Istikharah Salaah whether he should go or not. Instead he should seek guidance through Istikharah for the day on which he should set out on the journey for hajj. [Ad-durul-Muktar - Bukari]

Hajah Salaah. (Salaah in times of necessity / need)

Hadrat Abdullah bin Auf (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, If any one wants something from ALLAAH or from a human being (i.e. irrespective of the need being directly from ALLAAH without having any connection with man or apparently relating to a human being), he should perform ablution and do it well, then perform two rak'ahs, then extol ALLAAH most high and invoke blessings on the Prophets, then say,

لا إله إلا الله الحليم الكريم سبحان الله رب العرش
العظيم والحمد لله رب العالمين ، أسألك موجبات
رحمتك وعزائم مغفرتك والغنيمة من كل بر والسلامة
من كل إثم لا تدع لي ذنبا إلا غفرته ولا هما إلا
فرجته ولا حاجة هي لك رضا إلا قضيتها يا أرحم الراحمين

There is a no god but ALLAAH, the Clement and Generous. Glory be to ALLAAH, the Lord of the mighty throne. Praise be to ALLAAH, the Lord of the Universe. I ask Thee for words which will guarantee Thy mercy, actions which

will make certain Thy forgiveness, a supply of every virtue and freedom from every offence. Do not leave me in sin which Thou dost not pardon, a care which Thou dost not remove, or a want that meets Thy pleasure which Thou dost not supply, O most merciful of the merciful ones." [Tirmizi - Ibn Majah]

Hadrat Huzaifa (Radi Allaahu Ta'ala Anhu) narrated that when anything distressed the Prophet, he performed Salaah (Nawafil). [Abu Dawud]

Kusuf Salaah, Salaah at an eclipse

Hadrat Abu Musa 'Ash 'ari (Radi Allaahu Ta'ala Anhu) narrated; There was an eclipse of the sun, and the Prophet got up in trepidation fearing that the last hour had come. He then went to the mosque and prayed, standing, bowing and prostrating himself longer than I had ever seen him do. He then said, "These signs which ALLAAH sends do not come on account of anyone's death or on account of his birth, but ALLAAH produces dread in his servants by means of them. So when you see anything of that nature, apply yourselves to making mention of Him, supplication of Him and asking pardon of Him". [BukhAri - Muslim]

Istisqa Salaah (Salaah in time of drought)

Hadrat Abdullah bin Zaid (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH took the people in open ground (place) and performed Salaah for rain. He led them in two rak'ahs in the course of which he recited from the Holy QURAAN in a loud voice. He faced the QIBLAH making supplication, raised his hands and turned round his cloak when he faced QIBLA. [Bukhari, Muslim]

TASBEEHAT
Rememberance of ALLAAH

Hadrat Samura bin - Jundab (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said "The most excellent words are four :
1. سُبْحَانَ اللهِ Glory be to ALLAAH 2. اَلْحَمْدُ لِلّٰهِ Praise be to ALLAAH 3. لَآ اِلٰهَ اِلَّا اللهُ There is no god but ALLAAH; and 4. اَللهُ اَكْبَرُ ALLAAH is most great.
[Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "Two expressions which are light on the tongue but heavy in the scale are dear to the Compassionate One:

سُبْحَانَ اللهِ وَبِحَمْدِهٖ

Glory be to ALLAAH and I begin with praise of Him,

سُبْحَانَ اللهِ الْعَظِيْمِ

and Glory be to ALLAAH, the incomparably great"
[Bukhari - Muslim]

Hadrat Juwairyia (Radi Allaahu Ta'ala Anha) narrated that the Prophet went out from her apartment one morning at the time when he performed the morning Salaah while she was in her place of worship. He returned in the forenoon and found her sitting. He asked her if she was still in the same position as that in which he had left her, and when she replied that it was so, he said, "Since leaving you I have three times recited four phrases which , if weighed against all you have recited today, would prove to be heavier:

① سُبْحَانَ اللهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ ② وَزِنَةَ عَرْشِهٖ
③ وَرِضَا نَفْسِهٖ ④ وَمِدَادَ كَلِمَاتِهٖ

Glory be to ALLAAH and I begin with Praise of Him to the number of His creatures, in accordance with

His good pleasure, to the weight of his throne and the extent of His words. [Muslim]

Most Excellent Zikr (Rememberance)

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said that the most excellent way to make mention of ALLAAH is to say:

لَا إِلٰهَ إِلَّا اللّٰهُ

There is no god but ALLAAH. [Tirmizi - Ibn Majah]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying that if anyone says a hundred times in a day,

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ

> There is no god but ALLAAH who has no partner, to whom dominion belongs, to whom praise is due, who is omnipotent."

He will have a reward equivalent to that for emancipating ten slaves, a hundred blessings recorded for him, a hundred evil deeds obliterated from him; it will be a protection for him from the devil all that day till evening, and no one will bring anything more excellent than He brings except a man who has done more than he has. [Bukhari - Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying that reciting:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

"There is no might and no power except in ALLAAH." is a remedy for ninety nine diseases, the lightest of which is anxiety. [Mishkat]

He said that ALLAAH's Messenger offered to guide

him to a word from under the Throne which was part of the treasure of paradise, it being لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ "There is no might and power except in ALLAAH. He added that ALLAAH most high says "My servant has resigned and submitted himself to me." [Mishkat]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: ALLAAH has promised very great reward for anyone who after every Salaah says:

سُبْحَانَ اللهِ Glory be to ALLAAH - 33 times.

اَلْحَمْدُ لِلّٰهِ Praise be to ALLAAH - 33 times.

اَللهُ اَكْبَرُ ALLAAH is most great - 33 times and last of all.

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

There is no god but ALLAAH alone who has no partner to whom, dominion belongs, to whom praise is due, who is omnipotent.
In another tradition reported in Sahih Muslim, it is related that whoever remembers ALLAAH in these words his sins will be removed from him though they are like the foam of the sea. [Muslim]

سُبْحَانَ اللهِ وَبِحَمْدِهِ

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) is reported to have said that whoever finds it difficult to keep awake at night (for Salaah etc.) or does not spend in the cause of ALLAAH due to stinginess or has no courage to participate in jihad for the cause of ALLAAH should continually repeat.

سُبْحَانَ اللهِ وَبِحَمْدِهِ

'Glory to ALLAAH and praise be to Him' because this remembrances is dearer to ALLAAH than spending a mountain of gold in the name of ALLAAH. [Targhb-o-Tarhib]

According to a tradition, the Messenger of ALLAAH while addressing the women said, " You make it a point not to miss the tasbih سُبْحَانَ اللّٰهِ (Glory be to ALLAAH) the taqdis سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ Glory be to the Lord, the Holy One and tahlil لَا إِلٰهَ إِلَّا اللّٰهُ There is no god but ALLAAH) otherwise you will he deprived of the blessings from ALLAAH.

[Hisn -i- Haseen]

ISMUL - AAZAM

Hadrat Asma daughter of Yazd bin as - Sakan (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, ALLAAH's greatest name is in these two ayats:

1. وَإِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ And your ALLAAH is one alone, there is no god but He, the Compassionate, the Merciful (Holy QURAAN 11/83) and the beginning of al-Imran (HolyQURAAN - iii)

2. الٓمٓ اللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ "ALIF - LAM - MEEM. ALLAAH, there is no god but He, the Living the Eternal. [Mishkat]

In various traditions, the following have been reported as Ismul Azam.

1. يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ،
2. يَا أَرْحَمَ الرَّاحِمِيْنَ ،
3. لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ،
4. وَلَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
5. لَا إِلٰهَ إِلَّا اللّٰهُ ،
6. وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ ،

[Hisn -i- Haseen]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated to have said that when he was sitting with the Prophet in the mosque, a man who was performing Salaah

said, "O ALLAAH, I ask Thee by virtue of the fact that praise is due to Thee other than whom there is no god, who showest favour and beneficence, the Originator of the heavens and the earth.

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ!

'O Lord of Majesty, and splendour, "O Living One, O Eternal One, I ask of thee". The Prophet then said, He has supplicated ALLAAH using His greatest name, when supplicated by which He answers and when asked by which He gives." [Mishkat]

Zikrullah. (Remembering of ALLAAH)

Hadrat Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as stating that ALLAAH says, I deal with my servant according to his thoughts about me. I am present when he thinks of me and I am with him when he remembers Me. If he remembers Me inwardly, I shall remember him inwardly, and if he remembers Me among people I shall remember him among people who are better than they" (i.e. the angels). [BukhAri - Muslim]

Hadrat Abu Sa'd al-Khidri (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said that Hadrat Musa (Alaihi Sallam) asked ALLAAH, "O my Lord, teach me how I am to call upon Thee. "And ALLAAH replied "O Musa, recite

لَا إِلٰهَ إِلَّا اللّٰهُ

There is no god but ALLAAH. Then Musa said "O my Lord everyone of the people says this. And ALLAAH said, "O Musa, if the seven heavens and their inhabitants and the seven earths, were put in one scale and this expression,

لَا إِلٰهَ إِلَّا اللّٰهُ

there is no god but ALLAAH into another, these words would exceed in weight. [Ma'rif -ul- Hadis]

Hadrat Abu Sa'id al-Khidri (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger was asked who would be most exalted in degree in ALLAAH's estimation on the day of resurrection. He replied, "The men and women who make frequent mention of ALLAAH." [Tirmizi, Ibn Majah]

Hadrat Abdullah bin Busr (Radi Allaahu Ta'ala Anhu) told of a man saying "O Messenger of ALLAAH, the ordinance of Islam are too many for me, so tell me some thing to which I may cling,. "He replied, "Your tongue will continue to be supple by making mention of ALLAAH. [Tirmizi, Ibn Majah]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, if anyone sits in a place where he does not remember ALLAAH, depravation will descend on him from ALLAAH, and if any one lies down in a place where he does not remember ALLAAH, vengeance, will descend on him from ALLAAH. [Abu Dawud, Ma'rif -ul- Hadis]

Hadrat Muaz bin Jabal (Radi Allaahu Ta'ala Anhu) narrated, "A man does nothing more calculated to rescue him from ALLAAH's punishment than making mention of ALLAAH." [Mishkat]

It occurs in a tradition that the Messenger of ALLAAH said, "I swear by ALLAAH that there are such men in the world who remember ALLAAH (instead of sleeping) even when they are in soft and comfortable beds: ALLAAH will admit them in the highest measure of Paradise (in other words, one should not take it that unless one quits all comforts; the remembrance of ALLAAH will not be of any avail).

[Hisn -e- Haseen, Ibn Hibban]

Every good dead is remembrance of ALLAAH.

Hadrat Sa'd bin Jubair (May ALLAAH bless him),

an acknowledged commentator of the QURAAN and Hadis, has said: Zikrullah (remembrance of ALLAAH) is not confined to tasbih, tahlil and oral zikr, but every deed done in obedience to ALLAAH's command is also zikrullah, provided the intention is obedience.

Similar is the case with all worldly occupations, if they are done within the frame work of Shari'ah, and the prescribed limits are not transgressed. In such a case, all such occupations which are apparently worldly occupations will fall within zikrullah.

[Azkar -I- Nuwaw]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated, "The Prophet (Sallallahu Alaihi Wa Sallam) used to remember ALLAAH in all circumstances and conditions. Sometimes I complete my remembrances of ALLAAH while lying in my bed. [Azkar-e-Nuwaw]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the houses in which ALLAAH is remembered look like twinkling stars to heavenly people.

The greatness and excellence of the glorious Holy QURAAN

The Messenger of ALLAAH is reported to have said, Any one who has nothing of the Holy QURAAN in his heart, is like an abandoned house. [Mishkat]

Note: This stresses the need of having a portion of the Holy QURAAN in one's heart as a must.

The Prophet (Sallallahu Alaihi Wa Sallam) has said whoever lends his ear attentively to hear even one ayah of the Holy QURAAN, ALLAAH records a good deed which is ever increasing and the increase is limitless. If anyone recites an ayah it will turn into a light for him on the day of Judgement and will be

more excellent than the good deed mentioned above. [Musnad Ahmed]

Note: ALLAAH is most great. How magnificent the Holy QURAAN is ! So if one, until he learns to read it, listens to anyone reading it he will get an abundant reward. [Hayat -ul- Muslimeen]

Tilawah (Recitation)

Abdullah bin Amr reported ALLAAH's Messenger as saying "The one who was devoted to the Holy QURAAN, will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last ayah he recites". [Mishkat]

Note: This means that so long as one recites the Holy QURAAN he continues to ascend higher and higher.

Hadrat 'Uthman (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, The best among you is he who learns and teaches the QURAAN. [Mishkat]

Hadrat Abu Sa'id al-Khidri (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "ALLAAH who is blessed and exalted says, "To whom who is so occupied with the QURAAN as to neglect making mention of me and making request of me, I will give the most excellent things I give to those who ask." The superiority of ALLAAH's words over all other words is like ALLAAH's superiority over his creation." [Mishkat]

Hadrat "Abda al-Mulaik (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "Do not make the Holy QURAAN a pillow (warning against laziness) but recite it as it deserves to be recited

during the night and the day. Recite it aloud, chant it and consider its contents, perhaps you may prosper; but do not seek to get reward for it in this world, for it provides rewards (in the next world). [Mishkat]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "One who is proficient in the Holy QURAAN (i.e. he has memorized it or is able to recite it lucidly) is associated with the noble, upright recording angels, and he who faulters when reciting the Holy QURAAN and finds it difficult for him will have a double reward (one for recitation and the other for the hard labour). [Mishkat]

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "If anyone recites a letter of the Holy QURAAN, he will be credited with a good deed, and a good deed gets a tenfold reward (Clarifying it he said) I do not say (i.e. I do not mean) that الٓمٓ is a letter but ALIF is a letter, Lam is a letter and MIM is a letter (in this way one who recited الٓمٓ will get reward for thirty good deeds).[Mishkat]

Dua (supplication) at the time of completing the recitation of the Holy QURAAN receives an answer.

It is reported in traditions that special mercy of ALLAAH descends at the time when one completes the recitation of the Holy QURAAN.

Mujahid an acknowledge commentator has stated that it was usual with the companions of the Prophet (Radi Allaahu Ta'ala Anhom) that on completing the recitation of the Holy QURAAN, they would sit together and pray and used to say that at this moment special mercy of ALLAAH descends. It has been narrated by Hadrat Hasan that when he completed the recitation of the Holy QURAAN, he would collect his family member and pray. [Azkar -i- Nuwaw]

In a tradition, it has been reported from the Messenger of ALLAAH that one who recites even twenty ayat during day and night he will not be included among the negligents. [Azkar -i- Nuwaw]

Suratul - Fatihah

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that when ALLAAH's Messenger once asked Ubayy bin Ka'b how he recited in the course of the Salaah and he recited Ummul Holy QURAAN (Suratul - Fatiha). He said, By Him in whose hand my soul is nothing like it has been sent down in the TORAH, the ENJEEL, the ZABUR or the Holy QURAAN and it is seven of the off repeated ayats in the mighty Holy QURAAN which I have been given.

[Mishkat]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that while Jibraeel عليه السلام was sitting with the Prophet (Sallallahu Alaihi Wa Sallam) he heard a sound above him and after raising his head said, "This is an angel who has descended on earth today, who had never descended before." The angel came and gave a salutation and said, Rejoice in two lights brought to you: which have not been brought to any prophet before you: Fatihatul-kitab and the last ayat of surah al-Baqara (ii). You will not recite a phrase of them without being given the blessing it contains."

[Mishkat]

Suratul - Baqarah (ii) and suratul all - Imran (iii)

Hadrat Abu Umama (Radi Allaahu Ta'ala Anhu) narrated that he heard ALLAAH's Messenger say, Recite the QURAAN for on the day of resurrection, it will come as an intercessor for those who recite it. Recite the two shinning ones Surah al-Baqrah and Surah Al-Imran for on the day of resurrection they will come as two clouds or two shades or two flocks of birds in ranks pleading for those who recite them.

Recite surah al-Baqara, for using it produces blessing and abandoning it produces regret and the slothful are unable to recite it. [Mishkat]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger said, "Do not make your houses graveyards. The devil flies from the house in which Surah al-Baqara is recited. (This means that just as Zikr and recitation of the Holy QURAAN is forbidden in a graveyard and the atmosphere of the graves is devoid of the blessings of Zikr and recitation of the Holy QURAAN; your houses should not be made like this, but you should remember ALLAAH and recite the Holy QURAAN in your houses). [Mishkat]

Surat -ul- kahaf (XVIII)

Hadrat Abu Sa'd al-Kudr (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, if anyone recites Surah al-Kahf on Friday, light will shine brightly on him till the next Friday. [Mishkat]

Sura - Yaseen (XXXVI)

Hadrat Ma'qil bin Yasar al-Muzn (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, 'If anyone recites Yasin out of desire for ALLAAH's favour, his past sins will be forgiven him: so recite it over those of you who are dying." [Mishkat]

Suratul - Waqi'ah (LVI)

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "He who recites surah al - Waqiah every night, will never be afflicted by want'. Ibn-Masud used to impress upon his daughters to recite it every night. [Mishkat]

Suratul Mulk - (LXVII)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "A Surah in the Holy QURAAN containing thirty Ayat intercepted for a man till his sins were forgiven. It was, تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ "Blessed is He in whose hand is the kingdom" (Suratul Mulk). [Mishkat]

Suratus Sajdah (Alif Laam Meem - Tanzil) (XXXII)

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that it was the Prophet's custom not to go to sleep till he had recited تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ "Alif - Lam - Meem Tanzil and "Blessed is He in whose hand is the kingdom (Surahs XXXII) and LXVII] [Mishkat]

Suratul - Takasur (CII)

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "Can one of you not recite a thousand verses daily?" Then when he was asked who could recite a thousand verses daily he replied, "Can one of you not recite أَلْهَاكُمُ التَّكَاثُرُ Al - Haku - Mut - (CII). [Mishkat]

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying. "Is any of you incapable of reciting a third of the Holy QURAAN in a night? On being asked how they could do so he replied. "Say he is ALLAAH one [Suratul - Ikhlas] is equivalent to a third of the Holy QURAAN". قُلْ هُوَ اللَّهُ أَحَدٌ [Mishkat]

Hadrat Anas bin Malik (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH as saying, "If anyone who is about to sleep on his bed lies on the right side, then says قُلْ هُوَ اللَّهُ أَحَدٌ "Say, he is ALLAAH)

One a hundred times, the Lord will say to him on the day of resurrection My servant, enter paradise to your right." [Mishkat]

Mu'awizatan (Surah CXIII & CXIV)

Hadrat Uqba bin amir (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, What wonderful ayat have been sent down tonight! The like of them has never been seen. They are قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ I seek refuge in the Lord of the dawn and قُلْ أَعُوذُ بِرَبِّ النَّاسِ say I seek refuge in the Lord of men. "(Surah an - Nas and al-Falaq-CXIV-CXIII). [Mishkat]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that every night when the Prophet (Sallallahu Alaihi Wa Sallam) went to his bed, he joined his hands and breathed into them, reciting into them.

قُلْ هُوَ اللَّهُ أَحَدٌ Say He is ALLAAH, one : (Suratul Ikhlas - CXII)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ Say, I seek refuge in the Lord of the dawn:

(Suratul Falaq - CXIII) and قُلْ أَعُوذُ بِرَبِّ النَّاسِ Say, I seek refuge in the Lord of men CXIV). Then he would wipe as much of his body as he could with his hands, begining with head, his face and the front of his body doing that three times,. [Mishkat]

Ayatul Kursi - Throne Verse

Hadrat Ubayy bin Ka'b (Radi Allaahu Ta'ala Anhu) narrated is have said: ALLAAH's Messenger asked, "Abul Munzir do you know which ayah of ALLAAH's book that you have is greatest?" I replied, "ALLAAH and His Messenger know best." He repeated his question and I said, اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ "ALLAAH, there is no god but He, the Living, the Eternal. There upon he struck me on the breast and said, "May knowlege be pleasant for you, Abul Munzir." [Mishkat]

THE LAST AYAT OF SURATUL - BAQARA

Hadrat Aifa Bin Abd al-Kilai (Radi Allaahu Ta'ala Anhu) narrated to have told of a man who asked ALLAAH's Messenger which Surah of the Holy QURAAN was greatest and was told that it is قُلْ هُوَ اللّٰهُ أَحَدٌ (Say,He is ALLAAH, One. Suratul Ikhlas CXII). He asked which ayah of the Holy QURAAN was greatest and was told it is Ayatual Kursi Throne verse 255/II

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

ALLAAH, there is no god but He, the Living, the Eternal." He asked ALLAAH's Messenger which ayah which would likely bring good to him and his people and he told, "The end of Suratul Baqra (ii) (ayat 285 and 286) for it is one of the treasures of ALLAAH's mercy from under His Throne which He gave to His people, and there is no good in this world and the next which it does not include." [Mishkat]

THE LAST AYAT OF SURAH ALE - IMRAN (III)

Hadrat Uthman bin Affan (Radi Allaahu Ta'ala Anhu) narrated that if any one recites the end of Ale-Imrān (III) on a night, the reward for a night spent, in Salaah will be recorded for him."

إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ ـــ لَا تُخْلِفُ الْمِيْعَادَ

(i.e. from ayat 190 to 194)

THE LAST THREE AYAT OF SURATUL - HASHAR (LIX)

Hadrat Ma'qil-bin Yasar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, If any one says three times in the morning.

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۔
هُوَ اللّٰهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ
هُوَ الرَّحْمٰنُ الرَّحِيمُ ۔ هُوَ اللّٰهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ
سُبْحَانَ اللّٰهِ عَمَّا يُشْرِكُونَ ۔ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمٰوٰتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۔

I seek refuge in ALLAAH, the Hearer, and Knowner, from the accursed devil and recites three ayat (22, 23 and 24) at the end of Suratul Hasher (LIX) ALLAAH will put in charge of him seventy thousand angels who will invoke blessings on him till the evening, and if he dies that day, he will die as a martyr. If any one says them in the evening, he will be in that rank."

[Mishkat]

AN AYAH FROM SURATUL-TALAQ (LXV)

Hadrat Abu Zarr (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said; "I know of an ayah that if people act upon it, they will have all that they need and that ayah is:

وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ
حَيْثُ لَا يَحْتَسِبُ (سورہ طلاق)

'And whosoever keepth his duty to Allâh, Allâh will appoint a way out for him, and will provide for him from (a quarter) where he hath no expectation.

[LXV - 2 and 3] [Mishkat]

DUA - (SUPPLICATION)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said that ALLAAH says, "I am present when my servant thinks

of me and I am with him when he remembers me. [Mishkat]

Hadrat An-Numan bin Bashir (Radi Allaahu Ta'ala Anhu) reported ALLAAH's Messenger as saying, "supplication is worship." He then recited.

وَقَالَ رَبُّكُمُ ادْعُونِيٓ أَسْتَجِبْ لَكُمْ

And your Lord said, "If you call on me, I will answer you. (40/60) [Mishkat]

THE MANNER OF DU'A (SUPPLICATION)

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, When you make request of ALLAAH, do so with the palms of your hands not the backs upward, and when you have finished, wipe you faces with them. [Mishkat]

Hadrat Ubayy bin Kab (Radi Allaahu Ta'ala Anhu) narrated to have said that when ALLAAH's Messenger mentioned is any one for whom he made supplication, he began with him self. [Mishkat]

Hadrat Fudala bin 'Ubaid (Radi Allaahu Ta'ala Anhu) is narrated that while ALLAAH's Messenger was sitting, a man entered and prayed, saying, "O ALLAAH, forgive me and show mercy to me." ALLAAH's Messenger said you who are praying are in a hurry. When you sit, you should worthily extol ALLAAH's praises, invoke a blessing on me,and then make your supplication." [Mishkat]

RAISING HANDS IN DU'A (SUPPLICATION)

Hadrat Ikrima (Radi Allaahu Ta'ala Anhu) narrated that he heard Hadrat Aishah (Radi Allaahu Ta'ala Anha) as saying that she saw that the Messenger of ALLAAH used to raise his hands in supplication and said, (O ALLAAH) I am a human being. Do not

call me to account; If I have harassed any believer or spoken ill of him, then do not call me to account for it also." [Al-Adabul Mufrid]

AAMEEN

Hadrat Abu Zubair an-Numair (Radi Allaahu Ta'ala Anhu) narrated; "One night we went out with ALLAAH's Messenger and came upon a man who was making supplication with persistence and humility. The Messenger of ALLAAH paused for a while and lent his ears to his presistant supplication and humility. Then he told us, "He will have done somethings which guarantees (Paradise for him) if he puts a seal to it." One of us asked what he should use for a seal, and he replied, Aameen. (i.e. at the end of the prayer Aameen should be said). [Abu Dawud]

DU'A (SUPPLICATION) FOR WELL - BEING (A'AFIAT)

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger was saying, "If the gate of supplication is opened for any one of you, the gates of mercy will be opened for him, and ALLAAH is not asked for any thing He likes so much as to be asked for Well - Being." [Tirmizi - Hisn -i- Hasin]

DU'A (SUPPLICATION) TO PUT OFF EVIL

Hadrat Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, supplication is beneficial regarding things which have happened and things which have not happened, so devote yourselves to supplication, servants of ALLAAH. [Mishkat]

Hadrat Salman al-Farsee (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger narrated "Nothing but supplication averts the decree, and nothings but righteousness increases life." [Mishkat]

DU'A (SUPPLICATION WITH CONFIDENCE)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) narrated, "When you make a supplication to ALLAAH make it with confidence that he will answer you. And remember that ALLAAH will not answer the supplication of one whose mind (at the time of Salaah) is occupied elsewhere and is heedless of ALLAAH." [Tirmizi]

HASTAINESS IN DU'A (SUPPLICATION)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) narrated: A servant is granted an answer provided he does not ask for anything sinful or for breaking ties of relationship, and provided he does not demand an answer quickly." On being asked what demanding an answer quickly meant, ALLAAH's Messenger replied, "It is when he says he has prayed and prayed and does not think he will be answered so he grows weary in such circumstances and gives up supplication. [Mishkat]

POSITIVENESS IN DU'A (SUPPLICATION)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu), narrated that the Prophet (Sallallahu Alaihi Wa Sallam) narrated, "When one of you makes a supplication, he must not say, "O ALLAAH, forgive me if Thou wilt, show mercy to me if Thou wilt, but must not make his request definite, for He does what He wills and there is no one to impose compulsion on him. [Bukhari]

DU'A (SUPPLICATION) FOR DEATH FORBIDDEN

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Do not wish for death and do not ask for it in supplication. If one of you is alosolutely hard put to it then he should

pray "O ALLAAH! grant me life as long as thou knowest life to be best for me, and take me when Thou knowest death to be best for me."

[Sunan Nasa - Marif -ul- Hadis]

DU'A (SUPPLICATION) IN SAJDAH

The Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said, While in Sajdah, a servant of ALLAAH is nearest to him. So make persistant supplications during sajdah."

THANKS GIVING ON A DUA BEING ANSWERED

It appears in a tradition that the Prophet (Sallallahu Alaihi Wa Sallam) said, what prevents ones from saying:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِعِزَّتِهٖ وَجَلَالِهٖ تَتِمُّ الصّٰلِحٰتُ

Praise be to ALLAAH that good works have ended by His power and glory.

When he finds that his supplications has been answered, e.g., when one has been cured of his illness, or has come back safe and sound from his journey. [Hisn-i-Haseen-Hakim]

AD'IYAH (SUPPLICATION)

The Prophet (Sallallahu Alaihi Wa Sallam) has said: There is no supplication of a believer about which ALLAAH does not indicate whether he has accepted it in this world or whether he has kept it over for the next. At that stage, the believing servant of ALLAAH would wish how nice it would have been if none of his supplications had received an answer in this world. As such a believing servant of ALLAAH ought to keep on making supplications in all circumstances.

[Hakim]

The Prophet (Sallallahu Alaihi Wa Sallam) narrated: There are two things that are never regected by

ALLAAH: one is a supplication made at the time of a call of Salaah (azan) and the other a du'a made at the time of Jihad (forming battle aways). [Abu Dawud]

The Prophet (Sallallahu Alaihi Wa Sallam) said: A du'a made between Azan (call to Salaah) and Iqamah is never refused. The Companions aksed, What should we pray for in this interval? The Prophet (Sallallahu Alaihi Wa Sallam) replied:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ

"O ALLAAH, I ask Thy forgiveness and Thy comfort in this world and in the Hereafter."

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said: There are three supplications in particular that are undoubtedly answered:

(1) The du'a made by parents for their children.
(2) The du'a made by a traveller and a stranger, and.
(3) The du'a made by one who has been wronged.

[Tarmizi, Marif -ul- Hadis]

Hadrat Abdullah Ibn-Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said: Five supplications receive an answer: (1) that of one who is wronged till help comes, (2) that of a pilgrim till he returns home, (3) that of one engaged in jihad till he stops, (4) that of a sick person till he recovers, and (5) that of some one for an absent brother. Then he added, "The one of those which gets the quickest answer is that for an absent brother."

[Mishkat]

DU'A (SUPPLICATION) FOR AN ABSENT BROTHER

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, A Muslim's supplication

for an absent brother receives an answer. An angel is stationed at his head and as often as he makes supplication that this brother may be given what is good the angel who is put in charge of him says ameen and may you receive the like." [Muslim, Mishkat]

DU'A (SUPPLICATION) FOR ELDERS

Hadrat Umar bin al-Khattab (Radi Allaahu Ta'ala Anhu) narrated: I asked the Prophets permission for an Umrah and he gave me the permission, saying, include me in your supplication, dear brother and do not forget me. Hazrat Umer said that the Prophet said the words "dear brother in such a tone that I am not willing to take the world in exchange." [Mishkat]

A FEW ADIYAH (SUPPLICATIONS) OF THE PROPHET (SALALAHU ALAIHI WASALLAM)

In the Sahih Muslim, it has been narrated on the authority of Hadrat Abu Said, al-Khidri (Radi Allaahu Ta'ala Anhu) that Jibraeel عليه السلام visited the Prophet (Sallallahu Alaihi Wa Sallam) one day and asked; " O Mohammad, are you having any pain? The Prophet replied in the affirmative. Thereupon Hadrat Jibraeel عليه السلام blew on him the following incantation:

بِسْمِ اللّٰهِ أَرْقِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ
نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللّٰهُ يَشْفِيكَ بِاسْمِ اللّٰهِ أَرْقِيكَ

I blow on thee in the name of ALLAAH against every ailment that afflicts thee against the evil of every one and every jealous eye. May Allah cure thee. I blow on thee in the name of ALLAAH. [Zadul Ma'ad]

VARIOUS AD'IYAH (SUPPLICATION)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) has narrated that when the Prophet was grief stricken, he would raise his head towards the sky and say: سُبْحَانَ اللّٰهِ الْعَظِيمِ Glory be to

my lord the exalted, and after praying persistently would say: يَا حَيُّ يَا قَيُّوْمُ O Living , O Ever Existing.
[Zadul Ma'ad]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that whenever the Prophet (Sallallahu Alaihi Wa Sallam) had any anxiety, his prayer used to be:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

O Living, O ever existing, I seek Thy assitance [Zadul - Ma'ad]

The Prophet used to tell (others) to stick to:

اَلِظُّوْا بِيَا ذَا الْجَلَالِ وَالْاِكْرَامِ

O Lord of Majesty and Glory) (i.e. use this phrase to make plaint to ALLAAH and pray for His help.[Tirmizi]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated: When fighthing the unbelivers in the Battle of Badr I came to the Prophet (Sallallahu Alaihi Wa Sallam), I saw him in the state of Sajdah repeating:
O Ever living one Ever Existing One; I went away and became busy in fighting. Later when I happened to come to him again, I found him still in sajdah repating "O Ever living one Ever Existing One". till ALLAAH gave him the good tidings of victory.
[Nasai, Hakim, Hisn -e- Haseen]

Whenever the Prophet (Sallallahu Alaihi Wa Sallam) was in extreme anxiety about anything he would spread his shroud on the ground, stand on it and raise his hands in suplication to such an extent that the whiteness under his armpits was visible. When he finished his dua, he wiped his face with his hands. He would repeat the words of du'a and istighfar (suplication for pardon) three times.

He would never use rhyme or, cadence in du'a for

he considered their use as improper (on such occasions). Whenever he rose to leave a gathering, He would say:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَّا
إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory be to Thee and so be Praise, O ALLAAH, I bear witness that there is no ALLAAH save Thee and I seek Thy pardon, and turn to Thee.

- Whenever the Prophet (Sallallahu Alaihi Wa Sallam) was happy about some thing he would say:

  اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ

  Praise be to ALLAAH by whose Grace good things 'reach their zenith.

- Whenever he was in disgust about anything he would say:

  اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ

  Praise be to ALLAAH in all circumstances.

- When he took any one's hand in his own hand while walking, he would say before separating:

  اَللّٰهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ
  حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

  O ALLAAH, our Lord give us good in this world and the Hearafter and guard us from the fire.

- On repaying somebody's debt he would say:

  بَارَكَ اللّٰهُ فِيْ أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلَفِ
  اَلْحَمْدُ وَالْأَدَاءُ

  'May ALLAAH bless thee and thy family and thy belongings. The Best reward for a debt is appreciation and repayment in time.

- When anyone visited him wearing clothes, he would appreciate it saying

حَسَنٌ حَسَنٌ

Very ncie, very nice, and then say: أَبْلِ وَأَخْلِقْ
Wear it out, wear it out

When anybody brought to him as a present any fruit in the beginning of its season, he would touch it first with his eyes and then his lips and say:

اَللّٰهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهُ فَأَرِنَا آخِرَهُ

O ALLAAH show us the end of it as Thou has shown us its beginning. Then he would give it to the children who were about him at that time. [Ibn as-Sunni]

When bidding farewell to the army he would say:

أَسْتَوْدِعُ اللّٰهَ دِيْنَكُمْ وَأَمَانَاتِكُمْ وَخَوَاتِيْمَ أَعْمَالِكُمْ (ابوداود)

I entrust to ALLAAH your religion and things of which you are guardians and your deeds.

Whenever he put on new clothes he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانَا هٰذَا

Praise be to ALLAAH who has given us this to wear or any other phrase and say two rak'ahs in thanks giving He would give away the old clothes to any destitute person. [Ibn - Asakar]

Whenever he was at home with some body in his home he would pray for the host in the following words: اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ
وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

"O ALLAAH! Bless them in what Thou has provided them and forgive them and have mercy on them. (Muslim) Whenever he intended to leave a meeting where he had some discussion, he would say istighfar ten to fifteen times. [Ibn-as-sunni]

According to one version this istighfar was:

أَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوْبُ إِلَيْهِ

I seek forgiveness of ALLAAH, other than whom there is no ALLAAH, who is Alive, Ever - Existing and I turn towards Him.

Whenever he was in distress, he used to offer prayers. This action brings about visible and invisible benefits, both worldly and heavenly and the anxiety is relieved. [Abu Dawud]

Whenever he visited a sick person he would say:

لَا بَأْسَ طَهُوْرٌ إِنْ شَاءَ اللّٰهُ تَعَالٰى

"Do not be afraid. If ALLAAH pleases, this would be an atonement for the sins." [Tirmizi, Maariful QURAAN]

A FEW ADI'YA (SUPPLICATIONS) TAUGHT BY THE PROPHET (SALLALLAHU ALAIHI WA SALLAM) DU'A (SUPPLICATION) AT DAWN

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that every night when one third of it remains, ALLAAH descends, the lowest heavens and says: I will answer anyone who calls me: I will bestow unto anyone who asks me: I will pardon anyone who seeks my pardon and forgiveness. [Al-Adabul Mufid]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Religion is simple but if anyone tries to excel in it by sheer rigidity (and over activity) it will repel him. So be straightforward, remain close to it and bear tidings. Utilize a part of the morning and evening as also the later part of the night. [Zikrullah]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying that if anyone sits is an assembly where much time was spent in useless and sinful talks and says before getting up to leave.

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا
أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ۔ (زاد المعاد)

Glory be to thee, O ALLAAH and I begin with praise of Thee, I testify that there is no God but Thou; I ask Thy pardon and turn to Thee in repentance, he will be forgiven for what took place in that assembly where he was. [Tirmizi-Ma'riful Hadis]

Hadrat Abu Sa'id al-Khudri (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying that if anyone says three times while going to bed.

أَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوْبُ إِلَيْهِ

(I ask the forgiveness of ALLAAH other than whom there is no God the living, the Eternal and I turn in repentance to Him) ALLAAH will forgive him his sins even if they are like the foam of the sea or in number like the sand that is accumulated, or as many as the leaves of the trees, or as numerous as the days of this world. [Tirmizi-Ma'riful Hadis]

DU'A (SUPPLICATION) FOR SLEEPLESSNESS

Hadrat Buraidah (Radi Allaahu Ta'ala Anhu) narrated that (Hadrat) Khalid bin Al-Walid compained to ALLAAH's messenger that he was afflicted by sleeplessness at night, and ALLAAH's Prophet told him to say when he went to his bed:

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا أَظَلَّتْ وَرَبَّ الْأَرَضِيْنَ
وَمَا أَقَلَّتْ وَرَبَّ الشَّيَاطِيْنِ وَمَا أَضَلَّتْ كُنْ لِّيْ
جَارًا مِّنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا أَنْ يَّفْرُطَ
عَلَيَّ أَحَدٌ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلٰـهَ
غَيْرُكَ لَا إِلٰـهَ إِلَّا أَنْتَ

(O ALLAAH! Lord of the seven heavens and what they overshadow, Lord of the earth and what they carry, Lord of the devils and what they lead astray,

be a Protector to me from the evil of Thy entire creation least any of them should do evil or act wrongfully to me. Strong is Thy Protection and Glorious is Thy Praise. 'There is no god other than Thee. (There is no god but Thee'). [Tirmizi]

DU'A (SUPPLICATION) IN ANXIETY

Hadrat Ibn Mas'ud (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying that if anyone is afflicted by much care he should say:

اللهم انی عبدك وابن عبدك وابن امتك وفی
قبضتك ناصيتی بيدك ماض فی حكمك عدل
فی قضاؤك اسألك بكل اسم هو لك سميت به
نفسك او انزلته فی كتابك او استأثرت به فی
مكنون الغيب عندك ان تجعل القرآن العظيم
ربيع قلبی وجلاء همی وغمی

O ALLAAH! I am Thy servant, the son of Thy servant, the son of Thy handmaid and am at Thy disposal; my forelock is in Thy hand: Thy Judgement is effective regarding me; just concerning me is Thy decree: I ask Thee by every name Thou hast revealed in thy Book, or Thou hast taught any of Thy creatures, or kept to thy self in the invisible place of the unseen, to make the Holy QURAAN the spring of my heart and the means of clearing away my care and grief. He declared that no one had ever said it without ALLAAH removing his grief and giving him joy instead of it. [Mishkat]

DU'A (SUPPLICATION) FOR CARES AND DEBTS

Hadrat Abu Sa'id-Al-Khudri (Radi Allaahu Ta'ala Anhu) narrated that one day, the Prophet (Sallallaahu Alaihi Wa Sallam) came to the mosque and saw Abu Umama, one of the Ansars sitting there. The Prophet asked Abu Umam as to why was he sitting in the mosque at that time. Abu Umama replied that he was entangled in cares and doubts. He replied, "Shall I not teach

you the words, by which when you say them, ALLAAH will remove your cares and settle your debt? Abu Umama expressed a desire to hear them and he told him to say moming and evening:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُ بِكَ
مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُ بِكَ مِنَ الْجُبْنِ
وَالْبُخْلِ وَاَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

'O ALLAAH! I seek refuge in Thee from care and grief, I seek refuge in Thee from incapacity and slackness; I seek refuge in thee from niggardliness and cowardice; I seek refuge in Thee from being overcome by debt and being put in subjection by men.' Abu Umam said that when he did that for some days, ALLAAH removed his cares and settled his debt. [Mishkat-Hisn-I-Haseen]

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) narrated that some one came to him and told him that his house had caught fire. Hadrat Abu Darda (carelessly) replied, "Not at all! ALLAAH will never allow that to happen. I have heard the Prophet (Radi Allaahu Ta'ala Anhu) say: Whoever say these words in the moming, no distress will touch him till the evening. And whoever says them in the evening no trouble will come to him till the next morning." (In some traditions it appears that no harm will come to own persons, to his family and to his belongings) I have said these words this morning. How can then my house catch fire? Thereafter he asked people to accompany him and see the house for themselves. When they reached his house, they saw that all the houses around the house of Abu Darda had been burnt, but his house was safe although it was in the center.

These words are:

O ALLAAH! Thou art my Lord, there is no god save Thou, I have my trust in Thee and Thou art the Lord of the Throne of Glory Supreme. What thou willst, becomes and what Thou do not will, does not. There

is no power or might except with ALLAAH, the Exalted, and the Supreme in Glory. ALLAAH has encompassed every thing in His knowledge.

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ عَلَيْكَ تَوَكَّلْتُ
وَاَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ مَا شَاءَ اللّٰهُ كَانَ وَمَا لَمْ
يَشَأْ لَمْ يَكُنْ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ
اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَاَنَّ اللّٰهَ
قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

DU'A IN DISTRESS AND GRIEF

In Musnad there is a tradition to the effect that the Prophet (Sallallaahu Alaihi Wa Sallam) said: in case someone becomes afflicted with some trouble, he should pray like this:

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ اْجُرْنِيْ فِيْ
مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا (زاد المعاد)

Undoubtedly we belong to ALLAAH and to Him we shall return. O ALLAAH! Make good to me for this calamity and give me something better in return. [Za'dul Ma'ad]

In Sahihain, it is related on the authority of Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) that when in anguish, the Prophet (Sallallaahu Alaihi Wa Sallam) used to pray as follows:

لَا اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ
الْعَرْشِ الْعَظِيْمِ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوٰتِ
السَّبْعِ وَرَبُّ الْاَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ (زاد المعاد)

(There is no God except ALLAAH who is Supreme and Forbearing. There is no god except ALLAAH, who is the lord of the Exalted Throne. There is no god except ALLAAH, who is the Lord of seven heavens and the earth and the Lord of the Throne of Grace). [Za'dul Ma'ad]

When anyone feels incompetent to fulfil the tasks and needs more strength and energy, he should say when he goes to bed.

سُبْحَانَ اللّٰهِ Glory be to ALLAAH-33 times

اَلْحَمْدُ لِلّٰهِ Praise be to ALLAAH-33 times

اَللّٰهُ اَكْبَرُ ALLAAH is most Great-33 times

[Bukhari-Muslim]

DU'A ON SEEING ONE IN AFFLICTION

Hadrat Umar bin al-Khattab and Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying that if anyone says, on seeing a person who is suffering affliction,

اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهٖ
وَفَضَّلَنِيْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

(Praise be to ALLAAH who has kept me free from the affliction he has brought on him and has shown me favour above many whom He has created) that affliction, whatever it may be, will not smite him. [Tirmizi]

Hadrat Asma daughter of Umais (Radi Allaahu Ta'ala Anhu) narrated: The Prophet (Sallallaahu Alaihi Wa Sallam) once said to me.

I will tell you some words that you should say when you are in agony and pain. These are:

اَللّٰهُ رَبِّيْ لَآ اُشْرِكُ بِهٖ شَيْئًا

(ALLAAH is my sustainer. I do not associate any partner with him). In another tradition it is reported that it should be repeated seven times. [Za'dul Ma'ad]

DU'A IN THE EVENT OF EXTREME DANGER

Hadrat Abu Sa'id al-Khudri (Radi Allaahu Ta'ala Anhu) narrated that the battle of Trench, they asked ALLAAH's messenger whether there was anything they could repeat, for their hearts were in their mouths. He replied that there was, they could say,

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا

'O ALLAAH! Cover our danger points and give security form fears'. He said that ALLAAH then sent a wind in the faces of the enemies and ALLAAH routed them by the wind. [Musnad Ahmad-Mishkat]

NIGHTMARES

Hadrat Abdullah bin Amir bin al-As (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: If anyone of you had a dreadful dream, then he should say:

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعَذَابِهٖ
وَمِنْ شَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنِ

(I seek refuge in complete words of ALLAAH from His wrath, from His chastisement, from the wickedness of His servants, from the Whisperings of the Devils and from their coming to me. The messenger of ALLAAH (Sallallaahu Alaihi Wa Sallam) further said that thereafter the devils will not be able to harm him in the least. [Ma'riful Hadis]

A COMPREHENSIVE DU'A (SUPPLICATION)

Hadrat Abu Umam (Radi Allaahu Ta'ala Anhu) narrated: The Prophet has taught us many supplications which we could not retain in our memory. So we said to him, 'O messenger of ALLAAH, you have told us a number of prayers which we have not been able to remember, (i.e. we wish to make a supplication embracing all these suplications). What

should we do? He replied, I tell you now a Salaah that will cover all of them. Say:

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ
نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَنْتَ الْمُسْتَعَانُ
وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

'O ALLAAH, I ask Thee all good that Thy Prophet Muhammad (Sallallaahu Alaihi Wa Sallam) has asked Thee, and seek Thy refuge from all evils form which Thy Prophet Muhammad (Sallallaahu Alaihi Wa Sallam) has sought Thy refuge. Thou art the One whose help is to be implored and achievement of anything rests on Thy will. There is no power or strength except ALLAAH. [Tirmizi-Ma'riful Hadis]

QUNUTE-e-NAZILA

In the event of a general calamity, e.g. famine, epidemic, attack by an enemy, the following should be recited in the second rakah of Fajr Salaah after the ruku? If the Imam (leader) recites it, the followers should say Ameen shortly after every phrase.

اَللّٰهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ
وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي
شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ
لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا
وَتَعَالَيْتَ نَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ وَصَلَّى اللّٰهُ
عَلَى النَّبِيِّ (حصن حصين)

(O ALLAAH! Show me the path of those whom Thou has guided and give me the solace and help me as Thou help those whom Thou helpest, and bless me in what Thou has given unto me, and protect from that which Thou has pre-ordained, for decree lies with Thee alone and surely on whom you hold in friendship cannot be disgraced and thy opponent cannot be

honoured. Thou art the Blessed, the Exalted. We ask Thy pardon and turn to Thee in repentance. And may ALLAAH bless the Prophet (Sallallahu Alaihi Wa Sallam) [Hisne-Hasin]

THE EXTRAORDINARY REWARD FOR REMEMBRANCE OF ALLAAH IN THE DARKEING ATMOSPHERE OF THE MARKET

Hadrat 'Umar (Radi Allaahu Ta'ala Anhu) has narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said; if a servant of ALLAAH goes to the bazaar and in its tumultuous atmosphere and hue and cry he says (with a sincere heart):

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"There is no God other than ALLAAH, who is One and has no partner, the owner of absolute Sovereignty and praise who gives life and death, who is ever living and never dying, in whose hand is all good and who has power over all things. Then thousands of good deeds will be recorded for him and thousands of sins will be forgiven by ALLAAH, who will also build a magnificent place for him."
[Tirmizi-Ma'riful Hadis & Ibn Majah]

CURATIVE AYAT

Imam Abul Qasim Qushiri (ALLAAH have mercy on him) has been reported as saying: One of my children fell ill and his illness reached a point that he was about to die. At this stage, I saw the Prophet (Sallallahu Alaihi Wa Sallam) in dream and told him about the condition of my child. The Prophet said, "Why do you keep away from the curative ayat? Why don't you make use of them and beseech cure. I woke up and began to ponder over the matter. I found curative verses at six places in the Holy QURAN. These are:

1. وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

(And he heals the breasts of the believing people). [9/14]

2. وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

(And a cure for that which is in the breasts). [10/57]

3. يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ

(There issues from their bodies a drink of varying colors, wherein is a cure for men). [16/69]

4. وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

(And we reveal in the Quran that which is a cure and a mercy for believers). [17/82]

5. وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

(And when I fall ill, he heals me). [26/80]

6. قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ

(Say it is guidance and a balm for those who believe) [41/44]

I wrote these ayat and dissolved the writing in water and made the child drink it. The child got instantly healed as if fetters had been removed form his feet. [Madarijun Nubuwah]

AS-SALAT-UW-AS-SALAM
BLESSINGS ON THE PROPHET AND SALUTATION

Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

ALLAAH and His angels shower blessings on the Prophet (Sallallaahu Alaihi Wa Sallam). O ye who believe! Invoke blessings on him salute him with a worthy salutation. [33/56]

The Prophet (Sallallaahu Alaihi Wa Sallam) has said: If anyone recites durud i.e. invites blessings on me) near my grave, I hear it personally. If anyone recites it at a distance, the angels bring it to me. [Baihaqi...]

The Prophet (Sallallaahu Alaihi Wa Sallam) has said: If anyone recites durud to me in a book, then the angels will continue to invoke blessings on him so long as my name remains in the book. As and when the name of the Prophet (Sallallaahu Alaihi Wa Sallam) is mentioned in the Friday sermon or the khateeb recites the following ayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

One should say in his heart without moving the tongue, (May ALLAAH bless him and greet him).

[Dur-e-Mukhtar]

it has been stated in Dur-e-Mukhtar that moving the limbs and rising the voice while reciting durud-sharif is lack of knowledge. This means that it is not appropriate to sit in a circle after the Salaah and recite durud in a loud voice. While writing the name of the Prophet ﷺ - (Sallallaahu Alaihi Wa Sallam) should be written in full. There should be no abbreviation like (صلعم) or ؐ . The addition of the prefix سیدنا (our leader) is mustahabb (commendable) and afzal (preferable). [Dur-e-Mukhtar]

According to Imam Tahavi (Radi Allaahu Ta'ala Anhu) if the name of the Prophet (Sallallaahu Alaihi Wa Sallam) is mentioned again and again in a session, then it is incumbent both on the speaker and the listener to recite durud everytime. But the verdict of the doctors of law is that it is wajib (incumbent) only

once and mustahabb on subsequent occasions.

It is makruh (undesirable) to say durud in Salaah at stages other than the last tashahud. [Dur-e-Mukhtar]

It is permissible to recite durud without wudu (ablution) but to do so with ablution is نور علی نور light upon light.

It occurs in a tradition that the Prophet (Sallallaahu Alaihi Wa Sallam) said: Invoke blessings on me on Friday extensively as angels attend it and this durud in presented to me. [Ibn Majah-Abu Dawud]

Abu Hafs Ibn Shahin (ALLAAH be merciful on him) narrated on the authority of Hadrat Anas that the Prophet (Sallallaahu Alaihi Wa Sallam) said: If one of you recites durud a thousands times he will not breathe his last until he has seen his place in Paradise. [Sa'ayah-Zadua Said]

Hadrat Umar bin al-Khattab (Radi Allaahu Ta'ala Anhu) said, The supplication remains suspended between heaven and earth, none of it ascending till you invoke blessing on your Prophet (Sallallaahu Alaihi Wa Sallam). [Mishkat]

The above mentioned tradition has also been reported by Hadrat Ali (Radi Allaahu Ta'ala Anhu) [Mu'jm-l-Ausat-Tabarani]

BLESSING ON THE PROPHET AND ITS EXCELLENCE

Hadrat Anas (Radi Allaahu Ta'ala Anhu) has narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying: If anyone invokes a blessing on me once, ALLAAH will grant him ten blessings, then sins will be remitted from him, and he will be raised ten degrees." [Nasai-Mishkat]

Hadrat Ka'b-bin-Ujra (Radi Allaahu Ta'ala Anhu) narrated that one day the messenger of ALLAAH

asked us to get close to him and we did accordingly. (He said whatever he had to say and began to ascend the mimber (pulpit) when he set his foot on the first step, he said Ameen. When he set his foot on the second step, he again said, Ameen. When he set his foot on the 3rd step, he again said, Ameen. Then he said whatever he had to say: and as he came down the mimber we submitted, "O messenger of ALLAAH! We have today heard something from you that we did not hear before. (I.e. saying Ameen on every step while going up the mimber). He replied, when I put my foot on the mimber (first step). Hadrat Jibraeel (Alaihi Sallam) came upon me and said,

1. 'Woe be to the wretched who finds the month of Ramadan and (in this sacred month) his pardon remains undecided, On this I said Ameen. Then when I replaced my foot on the second step then he (Jibraeel عليه السلام) said:

2. 'Woe be to the wretched who does not invoke a blessing on me when I am mentioned in his presence.' On this I said Ameen. Thereafter when I placed my foot on the 3rd step, he (Jibraeel عليه السلام) said,

3. 'Woe be to the man one or both of whose parents have reached old age without causing him to enter paradise.' On this also I said Ameen.

[Mishkat, Tirmizi-Hakim]

Hadrat Ibn Mas'ud (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallaahu Alaihi Wa Sallam) said, "The one who will be nearest to me on the day of resurrection will be the one who invoked most blessings on me. [Tirmizi-Mishkat]

Hadrat Abu Bakr (Radi Allaahu Ta'ala Anhu) narrated as saying: Invoking blessings on the Prophet (Sallallaahu Alaihi Wa Sallam) is more effective for washing away one's sins and making one clean than

cold water is for extinguishing fire. Invoking blessing on the Prophet (Sallallaahu Alaihi Wa Sallam) is more meritorious than setting the slaves free. In short, invoking blessings on the Prophet is the source of illumination and blessing on the Prophet is the source of good fortune and bliss. Many mystic guides who were very particular in this regard have been blessed with high rewards from ALLAAH. Some of such guides (ALLAAH be merciful on them) have said: When there is no Murshid-e-Kamil (perfect spiritual guide) available to guide him, one should make it incumbent on himself to invoke blessings on the Prophet. This is a method by which a talib (Seeker) becomes Wasil-ba-haq (Union with ALLAAH). This turning to the Prophet (Sallallaahu Alaihi Wa Sallam) and Salat-o-salam will be the best guide to acquire the noble manners and customs of the Prophet, and attain the highest perfection and nearness to ALLAAH. It will also win him the nearness of the Prophet (Sallallaahu Alaihi Wa Sallam). [Madarijun Nubuwah]

Some mystic guides advise that one should recite suratul-ikhlas (Cxii) and at the same time invoke blessings on the Prophet (Sallallaahu Alaihi Wa Sallam). They further say that recitation of suratul-ikhlas (Cxii) leads to marifah (معرفة) or knowledge of ALLAAH while one who invokes blessings on the Prophet (Sallallaahu Alaihi Wa Sallam) (durud) extensively, is blessed with the Prophets love and association. And, whoever invokes blessings on the Prophet Profusely, will surely be blessed with the vision of the Prophet both in the waking and in the dream. [Sheikh Imam Ali Muttaqi's Da'watul Kabir, Tirmizi-Madarijun Nubuwah]

Hadrat Talha (Radi Allaahu Ta'ala Anhu) narrated that one day ALLAAH's messenger was coming with a cheerful look on his face and saying. (Jibraeel عليه السلام came to me and told me that my Lord says, "Does it not please you, Muhammad, that none of your people will invoke a blessing on you without my blessing him ten times, and that none of your people will give

you a greeting without my greeting him ten times?"
[Nasai-Darimi]

Hadrat Ubayy bin Ka'b (Radi Allaahu Ta'ala Anhu) told ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) that he frequently invoked blessing on him and asked how much of his prayer (du'a he should devote to him. He replied that he might devote as much time as he wished and when he suggested a quarter, he said, "whatever you wish but if you increase it that will be better for you." He suggested a half and he replied, "Whatever you wish, but if you will increase it that will be better for you." He suggested two thirds and he replied, "Whatever you wish, but if you will increase it will be good for you." He then suggested devoting all his prayer (Dua) to him and he replied. "Then you will be freed from care and your sins will be expiated."
[Tirmizi]

BLESSING OF DURUD

The most attractive and charming aspect of the durud is that through it, the lovers of the Prophet can be blessed with a vision of him. Certain forms of Salat (durud) have been in the daily routine of pious and devoted persons of high eminence. Sheikh 'Abdul Haqq of Delhi (محدث) has mentioned in his Targhibus-salat: One should day two rak'ahs of nafi prayers on Friday night. In each rak'ah, he should recite the ayatul-Kursi (Throne ayah) eleven times after Salam (salutation) he should recite the under mentioned durud:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ وَاَصْحَابِهٖ وَسَلِّمْ

(O ALLAAH! Bless Muhammad, the Prophet who could neither read nor write, and on his family on his companions, and grant Thy peace on them).

The said Sheikh has also mentioned: If anyone performs two rak'ahs and recites in each rak'ah

suratul-ikhlas, twenty five times and after salam says the following durud, a thousand times, hen he will be blessed with a vision of the Prophet.

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْأُمِّيِّ (زاد السعید)

May ALLAAH bless the Prophet who could neither read nor write.

He has further mentioned that recitation of the following durud while going to bed will lead to a vision of the Prophet:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ بَحْرِ أَنْوَارِكَ وَمَعْدِنِ
أَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَعَرُوسِ مَمْلَكَتِكَ وَإِمَامِ
حَضْرَتِكَ وَطِرَازِ مُلْكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيقِ
شَرِيعَتِكَ الْمُتَلَذِّذِ بِتَوْحِيدِكَ إِنْسَانِ عَيْنِ الْوُجُودِ
وَالسَّبَبِ فِي كُلِّ مَوْجُودٍ عَيْنِ أَعْيَانِ خَلْقِكَ
الْمُتَقَدِّمِ مِنْ نُورِ ضِيَائِكَ صَلَاةً تَدُومُ
بِدَوَامِكَ وَتَبْقٰى بِبَقَائِكَ لَا مُنْتَهٰى لَهَا
دُونَ عِلْمِكَ صَلَاةً تُرْضِيكَ وَتُرْضِيهِ وَتَرْضٰى
بِهَا عَنَّا يَا رَبَّ الْعٰلَمِينَ

'O ALLAAH! Bless on our Syedina Muhammad (Sallallaahu Alaihi Wa Sallam) who is the ocean of Thy light, the mine of Thy secrets, the tongue of Thy arguments, the bridegroom of Thy kingdom, the leader to Thy Presence, the treasurer of Thy mercy, the path of Thy law, the relisher of Thy oneness, the pupil of the eye of existence, the cause of all that exists, the eyes of Thy creation, the one born on the light of Thy manifestation, blessings that are co-extensive with Thy being eternal, co-exists with Thy existence, having no end other than in Thy knowledge, blessings that please Thee, please him and through which Thou art pleased with us, O Lord of All Creation"

The Sheikh has mentioned that saying the following durud a few times at the times of going to bed also brings a vision of the Prophet. (Sallallaahu Alaihi Wa Sallam)

اَللّٰهُمَّ رَبَّ الْحِلِّ وَالْحَرَمِ وَرَبَّ الْبَيْتِ الْحَرَامِ وَ
رَبَّ الرُّكْنِ وَالْمَقَامِ اَبْلِغْ لِرُوْحِ سَيِّدِنَا وَمَوْلَانَا
مُحَمَّدٍ مِّنَّا السَّلَامَ (زاد السعيد)

'O ALLAAH! The Lord of what is to be permitted and what is to be forbidden, the Lord of Baitul Haram, Ruku and Maqam, Convey to our Syedina (Head) and master, Muhammad our greetings. [Zadus-Sa'id]

In Manahijul Hasanat, there is a quotation from Ibn-l-Fakihami's book Fajr-e-Munir that a pious old man Sheikh Saleh Musa Aziz who was blind narrated to him (Ibn-Fakihani) an event that had occurred to him once; A ship in which I was present, was about to sink. At that moment I felt drowsy, in that state, the Prophet taught me the following – durud and said, "Let the people on the ship say a thousand times." We had not yet said it even three hundred times when the ship was out of the trouble. This durud which is called Salat Tunjina is given below:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلٰوةً تُنْجِيْنَا بِهَا مِنْ
جَمِيْعِ الْاَهْوَالِ وَالْاٰفَاتِ وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّاٰتِ وَتَرْفَعُنَا بِهَا
عِنْدَكَ اَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ
مِنْ جَمِيْعِ الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ اِنَّكَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

'O ALLAAH! Bless our Sayid Muhammad and through those blessings, save us from all fear and disaster, grant us all our needs, remove all evil from us, raise us to high ranks near Thyself, make us attain all good in this world and after death, for Thou hast power over all things. The blessings of this durud are

innumerable. It gives protections from all ills and epidemics, and gives the heart a peculiar serenity and repose. It has been in the daily routine of many pious and devoted men.' [Zadus Sa'id]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated, ALLAAH's messenger as saying, "If anyone invokes a blessing on Muhammad saying

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ
وَّاَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

'O ALLAAH! Cause him to occupy the place near Thee on the day of resurrection, he will be guaranteed my intercession'. [Ahmad]

Rawifi-bin Sabit (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying: If anyone would like to have the fullest measure granted to him when he invokes blessing on us, the members of Prophet's family he should say,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ وَاَزْوَاجِهٖ اُمَّهَاتِ
الْمُؤْمِنِيْنَ وَذُرِّيَّاتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

'O ALLAAH! Bless Muhammad, the Prophet, his wives, who are the mothers of the faithful, his offspring and the people of his house as thou did bless the family of Ibraham عليه السلام. Thou are indeed praiseworthy and glorious.' [Abu Dawud-Mishkat]

Imam Bukhari has mentioned a Maroof tradition in Al-Qaulul Badi' on the authority of Ibn Abi 'Asim that the Prophet said; My intercession is assured for anyone who says the following durud seven times on every Friday for seven successive Fridays. [Annotations on Dalail-Zadus Sa'id]

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ
وَعَلٰى اٰلِ مُحَمَّدٍ ۔ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ
صَلٰوةً تَكُوْنُ لَكَ رِضًى وَّلَهٗ جَزَاءً وَّلِحَقِّهٖ اَدَاءً وَّاَعْطِهِ
الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالْمَقَامَ الْمَحْمُوْدَ الَّذِيْ وَعَدْتَّهٗ
وَاجْزِهٖ عَنَّا مَا هُوَ اَهْلُهٗ وَاجْزِهٖ اَفْضَلَ مَا جَازَيْتَ
نَبِيًّا عَنْ قَوْمِهٖ وَرَسُوْلًا عَنْ اُمَّتِهٖ وَصَلِّ عَلٰى جَمِيْعِ
اِخْوَانِهٖ مِنَ النَّبِيِّيْنَ وَالصّٰلِحِيْنَ يَا اَرْحَمَ الرّٰحِمِيْنَ

'O ALLAAH! Bless Muhammad Thy servant and messenger, the Prophet who could neither read nor write, and on his family. O ALLAAH! Bless Muhammad and his family with the blessing that may be Thy pleasure and his reward and that may recompense him, and give him vasila (intercession) and fazila (excellence) and a praised station that Thou hast promised him, and give him on our behalf the best recompense that Thou has ever given from a people to its Prophet: and from an Ummah to its apostle; and bless all his brother Prophets and pious men- O Thou Most Merciful of all.' [Zadus Sa'id]

Hadrat Umar (Radi Allaahu Ta'ala Anhu) narrated; the Prophet said, Jibraeel عليه السلام taught me these phrases of durud enumerating them on the fingers of my hand and told me, these have been sent down by ALLAAH, the Exalted in this form; these phrases are:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۔ اَللّٰهُمَّ بَارِكْ عَلٰى
مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۔ اَللّٰهُمَّ تَرَحَّمْ عَلٰى مُحَمَّدٍ وَّعَلٰى
اٰلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ

حَمِيْدٌ مَّجِيْدٌ. اَللّٰهُمَّ تَحَنَّنْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ
كَمَا تَحَنَّنْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ. اَللّٰهُمَّ سَلِّمْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا
سَلَّمْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

'O ALLAAH! Bless Muhammad and his descendants as Thou did bless Hadrat Ebrahim عليه السلام and his descendants. Thou art indeed praiseworthy and glorious. O ALLAAH grant favours to Muhammad and his descendants as Thou didst grant favours to Ebrahim عليه السلام and his descendents. Thou art indeed praiseworthy and Glorious.

O ALLAAH! Be merciful on Muhammad (Sallallaahu Alaihi Wa Sallam) and his descendants, as Thou had been on Ebrahim عليه السلام and his descendants. Thou are indeed Praiseworthy and Glorious.

O ALLAAH! Greet Muhammad (Sallallaahu Alaihi Wa Sallam) and his descendants as Thou didst greet Ebrahim عليه السلام and his descendants. Thou art indeed Praiseworthy and Glorious.

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger said: Whenever you have to invoke blessings on me, then say like this:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى
مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

(مسند احمد، صحیح ابن حبان، معارف الحدیث)

O ALLAAH! Bless Muhammad (Sallallaahu Alaihi Wa Sallam) the Prophet, who could neither read nor write, and his descendants as Thou didst bless Ebrahim and his descendants. O ALLAAH! Grant favours to Muhammad (Sallallaahu Alaihi Wa Sallam) and his

descendants as Thou didst grant favours to Ebrahim عليه السلام and his descendants. Thou art indeed Praiseworthy and Glorious.

[Musnad Ahmad-Ibn Habban-Ma'riful Hadis]

Hadrat Abu Humaid al-Sa'idi (Radi Allaahu Ta'ala Anhu) narrated that when some people asked ALLAAH's messenger how they should invoke blessing on him he told them to say,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا صَلَّيْتَ
عَلٰى اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّيَّتِهٖ
كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

'O ALLAAH! Bless Muhammad, his wives and his offsprings as Thou didst bless the descendants of Ebrahim عليه السلام and grant favour to Muhammad, his wives and his offspring as Thou didst grant favours to the descendants of Ebrahim. عليه السلام Thou are indeed Praiseworthy and Glorious. [Bukhari-Muslim]

Hadrat Zaid bin Harisah (Radi Allaahu Ta'ala Anhu) narrated that he asked the Prophet as to how to invoke blessing on him, He replied when you invoke blessings on me, put your heart and soul into it and say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ وَّبَارِكْ عَلٰى
مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ
عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

'O ALLAAH! Bless Muhammad (Sallallaahu Alaihi Wa Sallam) and his descendants; and grant favours to Muhammad (Sallallaahu Alaihi Wa Sallam) and his descendants as Thou did grant favours to Ebrahim عليه السلام and his descendants. Thou are indeed praiseworthy and glorious.'

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the messenger of ALLAAH as saying:

'Whoever invoked blessings on me in the following words:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّ
عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ
اِبْرَاهِيْمَ وَتَرَحَّمْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا
تَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ

O ALLAAH! Bless Muhammad (Sallallaahu Alaihi Wa Sallam) and his descendants as Thou did bless Ebrahim عليه السلام and his descendants, and grant favours to Muhammad and his descendants as Thou did grant favours to Ebrahim عليه السلام and his descendants, and be merciful to Muhammad and his descendants as Thou had been merciful to Ebrahim عليه السلام and his descendants, then on the day of resurrection I shall bear witness and intercede in his favour. [Ma'riful Hadis]

ISTIGHFAR (SEEKING PARDON)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) has narrated that the Prophet (Sallallaahu Alaihi Wa Sallam) said "I swear by ALLAAH that I seek ALLAAH's pardon and turn to Him in repentance more than seventy times a day." [Bukhari]

Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated: We counted that ALLAAH's messenger would say (the following) a hundred times during a meeting.

رَبِّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ

My Lord, forgive me and pardon me, Thou art the Pardoning and forgiving one. [Tirmizi Ahmad...]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH said, "All the sons of Hadrat Adam عليه السلام are sinners, but the best of

sinners are those who are given to repentance.

[Tirmizi-Ibn Majah]

Hadrat Abu Bakr as-Siddiq (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying, "He who asks pardon is not a confirmed sinner, even if he returns to his sin seventy times a day.

[Tirmizi-Abu Dawud]

Hadrat Bilal bin Yasar bin Zaid (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallaahu Alaihi Wa Sallam) said: Any servant of ALLAAH who reports and seeks ALLAAH's pardon in the following words will be surely pardoned even if he has committed such a grave sin as to desert the battler field (Jihad).

أَسْتَغْفِرُ اللّٰهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

'I ask ALLAAH for pardon beside whom there is no god, the living, the Eternal and Lasting, I turn to him in repentance.'

BLESSINGS OF ISTIGHFAR (SEEKING PARDON)

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying, "If anyone continually asks pardon, ALLAAH will appoint for him a way out of every distress and a relief from every anxiety and will provide for him from where he did not reckon."

[Ahmad, Abu Dawud]

THOSE WHO SIN REPEATEDLY AND ALSO SEEK PARDON REPEATEDLY

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) told of a man who committed a sin and said, "My Lord, I have sinned, so forgive me". His Lord replied, "Does my servant know that he has a Lord who pardons him and punishes for it? I have pardoned my servant". After

remaining (obedient) for such time as ALLAAH willed he committed a sin and said, "My Lord, I have sinned, so forgive me". His Lord replied, "Does my servant know that he has a Lord who pardons sins and punishes for it? I have pardoned my servant." Then after remaining (obedient) for such time as ALLAAH willed he committed another sin, so forgive me," He replied, "Does my servant know that he has a Lord who pardons him and punishes for it. I have pardoned my servant, so let him do what he likes.

[Bukhari-Muslim]

DU'A (SUPPLICATION FOR PARDON FOR THOSE WHO ARE NO MORE

Hadrat 'Abdullah bin 'Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying "A dead man in his grave is just like a drowning man calling for help, for he hopes that a supplication from a father, a brother, or a friend may reach him, and when it does it is dearer to him than the world and what it contains. ALLAAH brings to those who are in the graves blessings several times as great as the size of the mountains because of the supplication of those who are on the earth. The gift of the living to the dead is to ask pardon for them."[Baihaqi In Shu'Abu Imam)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying ALLAAH who is great and glorious will raise a righteous servant's state in paradise and when he asks his Lord how this has been, granted to him, he will reply that it is because his son has asked pardon for him."

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) has narrated the messenger of ALLAAH (Sallallaahu Alaihi Wa Sallam) as saying: A servant of ALLAAH will become a favoured one of ALLAAH whose prayers are answered and by whose benediction all humanity gets its sustenance, if he makes the following supplication twenty five or twenty

seven times every day for the sins of the believing men and women to be pardoned.

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ

(O ALLAAH! Pardon all the believing men and women and all-Muslim men and women, both living and dead). [Hasn-e-Haseen]

BEST MANNER OF SEEKING PARDON

Hadrat Shaddad bin Aus (Radi Allaahu Ta'ala Anhu) reported ALLAAH's messenger as saying that the best manner of asking pardon is to say,

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ
وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ
مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ
فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

"O ALLAAH Thou art my Lord, There is no god but Thee. Thou hast created me, and I am Thy servant and hold to Thy covenant and promise as much as I can. I seek refuge in Thee from the evil of what I have done. I acknowledge Thy favour to me, and I acknowledge my sin. Pardon me, for none but Thee pardons sins." He said that if anyone says it during the day time with firm belief in it and dies that day before evening, he will be one of those who go to paradise; and if anyone says it during the night with firm belief in it and dies before morning, he will be one of those who go to paradise. [Bukhari]

Note: The reason for the extraordinary merit of this Dua (supplication) for seeking forgiveness of ALLAAH is that every word of it is replete with the spirit of devoutness.

ISTIGHFAR SALAAH

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated: Abu Bakr Saddiqui told me, and Abu Bakr spoke the truth, that he heard ALLAAH's messenger say, No one will commit a sin, then get up and purify himself, then pray, then ask ALLAAH's forgiveness without ALLAAH forgiving him.

Then he recited,

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ الآية

'And those who, when they do something to be ashamed of or who wrong themselves remember ALLAAH and ask forgiveness for their sins.' (3/135) [Tirmizi]

ISTI'AZAH SEEKING REFUGE IN ALLAAH (SUPPLICATIONS)

There is no mischief, no trouble, no rising, no mishap and no calamity, either worldly or in the life hereafter, from which the Prophet should not have sought refuge in ALLAAH and should not have guided his Ummah to do so. Some of the supplications have been mentioned hereafter. Hadrat Shutair bin Shakab bin Humaid said that his father asked ALLAAH's Prophet to teach him a formula by which he might seek refuge in ALLAAH, He held his hand and asked him to say:

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي
وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيِّي

(O ALLAAH, I seek refuge in Thee from evil and what I hear, see, speak, think about and from evil arising from my sexual passion). [Abu Dawud-Tirmizi]

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) said that the Prophet (Sallallaahu Alaihi Wa Sallam) used to say,

اَللّٰهُمَّ إِنِّيْ اَعُوْذُبِكَ مِنَ الْكَسْلِ وَالْهَرَمِ وَالْمَغْرَمِ
وَالْمَاْثَمِ اَللّٰهُمَّ إِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ النَّارِ
وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ
شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ
فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ ، اَللّٰهُمَّ اغْسِلْ خَطَايَايَ
بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِيْ كَمَا يُنَقَّى الثَّوْبُ
الْاَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ
كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

"O ALLAAH, I seek refuge in Thee from slackness, decrepitude, debt and sin. O ALLAAH, I seek refuge in Thee from the punishment in hell, the trial in the grave, the punishment in the grave, the evil of the trial of riches, the evil of the trial of poverty, and the evil of the testing of the Anti-Christ (دجال). O ALLAAH, wash away my sins with snow and hail water, purify my heart as a white garment is purified from filth, and put my sins as far away from me as Thou has put the east form the west. [Bukhari-Muslim]

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that one of the supplications of ALLAAH's messenger was,

اَللّٰهُمَّ إِنِّيْ اَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ
عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيْعِ سَخَطِكَ

"O ALLAAH, I seek refuge in Thee from the decline of Thy favour, change in Thy granting well being, sudden vengeance from Thee, and all Thy displeasure." [Muslim]

THE DUTY OF OBSERVING FRIDAY

Hadrat Tariq bin Shihab (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "The Friday

Salaah in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a boy, or an invalid." [Abu Dawud]

Hadrat Ibn Umar and Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated they heard ALLAAH's messenger say on the beams of pulpit, "People must cease to neglect the Friday Salaah, or ALLAAH will seal up their hearts and they will be among the negligent." [Muslim]

Hadrat Salman al-Farisi (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "If anyone bathes on Friday, purifies himself as much as he can with ablution, anoints himself with oil, or puts on a touch of perfume which he has in his house, then goes out, and without squeezing between two men, prays what is prescribed for him, then remains silent when the Imam speaks, his sins between that time and the next Friday will be forgiven." [Bukhari]

Hadrat Abu Sa'id al-Khudri (Radi Allaahu Ta'ala Anhu) narrated the Prophet as saying, "If anyone recites Surah al-Kahf (Quran-XVIII) on Friday, light will shine brightly for him till the next Friday. [Mishkat]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying, there is a time on Friday at which no Muslim will ask ALLAAH for what is good without his giving it to him." Hadrat Abu Burda bin Abu Musa (Radi Allaahu Ta'ala Anhu) narrated: I heard my father say that he heard ALLAAH's messenger say regarding the time on Friday, "It is between the time when the Imam sits down and the end of the Salaah." [Muslim]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "Seek the time in which hope is placed on Friday from after the afternoon Salaah till sunset." [Tirmizi]

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "Invoke many blessings on me on Friday for it is witnessed. The angels are present on it, and no one will invoke a blessing on me without his blessing being submitted to me till he stops." [Ibn Majah]

DEATH ON FRIDAY

Hadrat 'Abdullah bin Ans (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "Any Muslim who dies on Friday or on Thursday night will be protected by ALLAAH from the testing in the grave." [Mishkat]

SPECIAL DRESS FOR FRIDAY

Hadrat Abdullah bin Salam (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "Even if one has other garments he needs wear nothing for Friday but the two garments he wears everyday." [Ibn Majah & Malik]

CLIPPING OF NAILS AND MOUSTACHE ON FRIDAY

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: The Prophet (Sallallaahu Alaihi Wa Sallam) before going to Friday Salaah used to clip his nails and moustaches. [Ma'riful Hadis]

THE PROPHET'S FRIDAY DRESS

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) has narrated: The Prophet had a special suit that he would wear on Fridays. When he returned from the Salaah we used to fold and lay it aside to be taken out only on the next Friday. (This is a weak tradition).

[Tabbrani-Mujim Saghir]

According to the author of Safar-us-Sa'adah, the usual dress of the Prophet was a wrapping sheet, handkerchief and black garment. However in Mishkat there is a tradition as under.

Amr bin Hurais (Radi Allaahu Ta'ala Anhu) narrated, the Prophet preached on Friday wearing a black turban the ends of which he let hang between his shoulders. [Muslim]

GOING OUT EARLY ON FRIDAY (FOR SALAAH)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) reported ALLAAH's messenger as saying, "When Friday comes, the angels stand at the door of the mosque recording people in the order of their arrival. Those who go out in the midday heat first go early and are treated like him who offers a sacrificial animal (she-camel, next those who are like one who offers a cow, next a sheep, next a hen, next an egg. Then when the Imam comes out, they fold up their sheets and listen to the mention of ALLAAH. [Bukhari and Muslim]

THE SUNAN PRAYERS AFTER JUM'AH SALAAH

Hadrat Ali and Abdullah Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet used to perform six Rakaats after the Jum'ah Salaah (Friday Sallaah). [Tirmizi]

HIS ROUTINE ABOUT JUM'AH SALAAH AND THE SERMON

Hadrat Jabir bin Samura (Radi Allaahu Ta'ala Anhu) narrated, the Prophet gave two sermons between which he sat, recited the Holy QURAAN and gave the People an exhortation; and both his Salaah and sermon were of moderate length. [Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu)

narrated that the Prophet used to recite Suratus Sajda (XXXII) in the first and Suratul-Dahr (LXXVI) in the second Rakaats of Fajr Salaah on Friday. (This should be done as mustahab). [Bukhari-Muslim]

The Prophet used to recite Suratul-Jum'ah (LXII) and Suratul-Munafiqun (LXIII) or Suratul-Dahr (LXXVI) and Suratul Ghashiyah (LXXXVIII) in the Jumah Salaah (Friday Salaah). [Bihishti Gohar]

According to another Companion, the Prophet (Sallallaahu Alaihi Wa Sallam) used to recite Suratul Qaf (L) in the sermon, sometimes Suratul 'Asr (CIII) and at other times the last five ayat of Suratul Hashr (LIX) and sometimes Ayah 77 of Saratul-Zukhruf (XLIII) (Bahrur Raqayeq). [Bihishti Gohar]

The Prophet's sermon on Friday was short while his Salaah was long. He remembered ALLAAH extensively and spoke precisely. He is reported to have said, "The length of a man's prayers and the shortness of his sermon are a sign of his understanding, so make the Salaah long and the sermon short for there is magic in eloquence." [Muslim]

And he (the Prophet) used to teach his companions the tenets of ISLAM and the principles of Shariah. [Za'dul Ma'ad]

In the khutbah (sermon) he would point out with the forefinger whenever there was occasion for Du'a (supplication) or Zikrullah (remembrance of ALLAAH). If the rains were scarce, he would include in the khutbah a Salaah for rains. [Zadul Ma'ad]

He would delay the Jum'ah Salaah (Friday Salaah) until the people had gathered. When all had come, he would come without any pomp or show unaccompanied by any herald or retinue, only having a tailsan (green wrapping sheet of specific quality).

When he would reach the mosque, he would precede the Companions in greeting them. Ascending the mimber (pulpit) he would turn his face towards the gathering and sit down. Then Hadrat Bilal (Radi Allaahu Ta'ala Anhu) would say the Azan (call to prayer).

As soon as the Azan was over, the Prophet would stand up and begin to deliver the khutbah (sermon) directly without any interval or paying attention to any other matter. After delivering a part of the khutbah (sermon) he would sit down for a moment, then stand up again and deliver the second part of the khutbah (sermon). He would ask the people to get close to each other and be quiet, saying, "If anyone of you tells his next to keep quiet, he too does an improper thing." When he had finished the khutbah (sermon) Hadrat Bilal (Radi Allaahu Ta'ala Anhu) would say the Iqamah. [Zadul Ma'ad]

The Prophet used to deliver the khutbah (sermon) standing on the ground or standing on the mimber (pulpit). Before the construction of mimber, the Prophet would stand taking the support of a stick or a bow and sometimes he would prop himself against the wooden pillar that was beside the mimber. After the construction of the mimber (pulpit) there is no report of his taking the support of a stick or anything else.
[Zadul Ma'ad]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that when ALLAAH's messenger preached his eyes became red, his voice rose and his anger became violent, so that he was like one giving a warning about an army and saying, "The enemy has made a morning attack on you." The enemy has made an evening attack on you." He would say, The last hour and I have been sent like these two, and he would join his forefinger and his middle finger. [Muslim]

Then he would say: The best message is the book of ALLAAH (i.e. the glorious QURAAN), the best way to follow is the sunnat of Muhammad (Sallallahu Alaihi Wa Sallam), the worst act is bid'ah (i.e. innovation in religion) and every bid'ah is deviation from the right path. Whatever khutbah he delivered, he would begin it with the praise of ALLAAH. [Zadul Ma'ad]

KHUTBA (FRIDAY SESSION)

He would at first praise ALLAAH and then say:

أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللّٰهِ وَخَيْرَ الْهَدْيِ
هَدْيُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَشَرَّ الْأُمُوْرِ مُحْدَثَاتُهَا
وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ
مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَعَلَيَّ

(The best message is the book of ALLAAH, the best way is the way of Muhammad, the worst of the things is bid'ah and every bid'ah is deviating from the right path, and every deviation leads to Hell, I am a greater friend of a believer than his own soul. If anyone leaves any wealth it belongs to his relations, but if he leaves any debts or any family, I will be responsible for him).

Sometimes he used to deliver the following khutbah (sermon):

يَا أَيُّهَا النَّاسُ تُوْبُوْا قَبْلَ أَنْ تَمُوْتُوْا وَبَادِرُوْا بِالْأَعْمَالِ الصَّالِحَةِ
قَبْلَ أَنْ تُشْغَلُوْا وَصِلُوا الَّذِيْ بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ بِكَثْرَةِ ذِكْرِكُمْ
لَهُ وَكَثْرَةِ الصَّدَقَةِ بِالسِّرِّ وَالْعَلَانِيَةِ تُؤْجَرُوْا وَتُحْمَدُوْا
وَتُرْزَقُوْا وَاعْلَمُوْا أَنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْكُمُ الْجُمُعَةَ
مَكْتُوْبَةً فِيْ مَقَامِيْ هٰذَا فِيْ شَهْرِيْ هٰذَا فِيْ عَامِيْ هٰذَا
إِلَى يَوْمِ الْقِيَامَةِ مَنْ وَجَدَ إِلَيْهِ سَبِيْلًا فَمَنْ تَرَكَهَا
فِيْ حَيَاتِيْ أَوْ بَعْدِيْ جُحُوْدًا بِهَا وَاسْتِخْفَافًا بِهَا وَلَهُ
إِمَامٌ جَائِرٌ أَوْ عَادِلٌ فَلَا جَمَعَ اللّٰهُ شَمْلَهُ وَلَا بَارَكَ لَهُ
فِيْ أَمْرِهِ أَلَا وَلَا صَلٰوةَ لَهُ أَلَا وَلَا صَوْمَ لَهُ أَلَا وَلَا زَكٰوةَ
لَهُ أَلَا وَلَا حَجَّ لَهُ أَلَا وَلَا بَرَكَةَ لَهُ حَتّٰى يَتُوْبَ فَإِنْ تَابَ

تَابَ اللّٰهُ عَلَيْهِ اَلَا وَلَا تَؤُمَّنَّ اِمْرَأَةٌ رَجُلًا اَلَا وَلَا يَؤُمَّنَّ
اَعْرَابِيٌّ مُهَاجِرًا اَلَا وَلَا يَؤُمَّنَّ فَاجِرٌ مُؤْمِنًا اِلَّا اَنْ يَقْهَرَهُ
سُلْطَانٌ يَخَافُ سَيْفَهُ وَسَوْطَهُ

O man! Offer repentance before death overtakes you; make haste in doing good and fulfill the covenant that is between you and your Lord. Remembering ALLAAH extensively and giving alms will bring you reward both apparent and hidden, and you will get approbation and good sustenance. Know that ALLAAH has made Friday Salaah obligatory on you this very year, at this place of mine, till the day of judgement. If anyone of his ability to do so gives it up or denies it as being obligation during my life or afterwards or takes it lightly, even if he has a ruler, tyrant or just. Then ALLAAH may neither alleviate his troubles nor bless any of his deeds. Listen neither his Salaah will be accepted, neither fasting, nor zakat, nor Hajj, nor any good deed unless he repents. Listen, let no woman lead the Salaah of a man, no 'Arabi (not will versed person) that of muhajir (well versed), no evil doer that of a pious man, unless forced by a ruler under the threat of sword or scourge.

Sometimes he used to deliver the following khutbah (sermon).

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَغْفِرُهُ وَنَعُوْذُ بِاللّٰهِ مِنْ
شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا مَنْ يَّهْدِهِ
اللّٰهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهُ
وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَاَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ اَرْسَلَهُ بِالْحَقِّ بَشِيْرًا وَّ
نَذِيْرًا بَيْنَ يَدَيِ السَّاعَةِ مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ
رَشَدَ وَاهْتَدٰى وَمَنْ يَّعْصِهِمَا فَاِنَّهُ لَا يَضُرُّ اِلَّا نَفْسَهُ
وَلَا يَضُرُّ اللّٰهَ شَيْئًا (ابوداود شریف۔ بہشتی زیور)

(Thanks to ALLAAH that we praise Him and ask for his pardon and seek refuge in him from the evil of our souls and the abominations of our deeds. He whom ALLAAH guides, no one can lead astray and he whom he leaves straying has no guide. I bear witness that there is no God other than ALLAAH, the one, without partner, and I bear witness that Muhammad is His servant and Messenger whom he has sent with truth to give good tidings and to warn of the approach of the Day of Judgement. Whoever obeys ALLAAH and his Messenger, will find guidance and whoever disobeys will harm him, ALLAAH will not be harmed thereby).

IMPORTANT FEATURES OF FRIDAY KHUTBAH (SERMON)

Twelve things are masnun in the Friday khutbah:

1. Delivering the khutbah standing.
2. Delivering the khutbah in two parts.
3. Sitting between the two parts of the khutbah for sometime, enough to say سُبْحَانَ اللّٰہِ three times.
4. Being free form all sorts of uncleanness.
5. Facing the gathering while delivering the khutbah (sermon)
6. Reaciting أَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ (I seek refuge in ALLAAH from the Shaitan, the cursed) in the mind before delivering the khutbah (sermon)
7. Delivering the khutbah (sermon) so loudly so as to enable the people to hear it.
8. Including the following topics in the khutbah (sermon)
   (i)Thanks giving and praise of ALLAAH.
   (ii)Bearing witness to the oneness of ALLAAH and
   (iii)Bearing witness to the prophet hood.
   (iv)Invoking blessings on the Prophet
   (v)Admonition and advice.
   (vi)Recitation of a few ayat or a whole Surah

from the Holy QURAAN.
(vii) Repeating the same subjects in the second part of the khutbah.
(viii) Praying for the Muslims in general in the second part of the khutbah instead of admonition and advice.

9. Keeping the khutbah shorter than Salaah (Salaah) in point of time.
10. Delivering the khutbah standing on a mimber (pulpit) in case there is no mimber, then one should take the support of a staff or any other such thing. (Placing one hand in the other while delivering khutbah as is the practice now a days is not borne out by traditions).
11. Both the parts of the khutbah should be in Arabic. Delivering the khutbah in any other language and also reciting couplets from a language other than 'Arabic during khutbah (as is the practice these days) is against the Sunnah and makruh "Tahrimi".
12. Performing Salaah for the Prophet, his family,his Companions, his wives, specially the four rightful caliphs, Hadrat Hamza and Hadrat Abbas (Radi Allaahu Ta'ala Anhu) is mustahabb (commendable) [Bihishti Gohar]

THE MOSQUE AND ALLIED MATTERS SUNNAT-UL-HUDA (PATHS OF RIGHT GUIDANCE)

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) said: ALLAAH's messenger taught us the path of right guidance among which is Salaah to be performed in the mosque five times a day. In a version he said:

"If anyone would like to meet ALLAAH tomorrow as a Muslim he should persevere in observing these five times of Salaah where the announcement for them is made, for ALLAAH has laid down for your Prophet the Paths of right guidance, among which are the

prayers. If you were to say Salaah in your houses as this man referring to a certain man who performs Salaah in his house, you would abandon the practice of your Prophet, you would go astray. [Muslim]

THE EXCELLENCE OF A MOSQUE

Hadrat Abu Ummah (Radi Allaahu Ta'ala Anhu) narrated that a Jewish doctor asked the Prophet what places were the best, but he did not answer his question, saying, "I shall say nothing till Jibreel عليه السلام comes." So he remained silent and when Jibreel عليه السلام came, he asked, him but he replied "The one who is asked knows no more than the one who asks, but I shall ask my Lord. Later Jibraeel said, Muhammad, I approached my Lord nearer than I have ever come before." When Muhammad asked about that, he replied, "Between Him and me there were seventy thousand veils of light, and he said that the worst places were the markets and the best their mosques." [Ibn-Hibban]

MAGNIFICENT MOSQUES

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying "I was not commanded to build high mosque." Ibn Abbas (by way of foretelling) Said, "You will certainly ornament your mosques as the Jews and Christians did." [Abu Dawud]

Hadrat Abdullah Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying,

أَرَاكُمْ سَتُشَرِّفُونَ مَسَاجِدَكُمْ بَعْدِي
كَمَا شَرَّفَتِ الْيَهُودُ كَنَائِسَهُمْ وَكَمَا
شَرَّفَتِ النَّصَارَى بِيَعَهَا.

I can foresee a time when I will be no more among you and you will make your mosques quite as ornamented as the Jews have made their synagogues and the Christians their churches.[Ibn Majah Ma'riful Hadis]

ETIQUETTE FOR MOSQUES
BUILDING A MOSQUE

Hadrat Usman (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying: If anyone builds a mosque for ALLAAH, ALLAAH will build a house for him in paradise. [Bukhari and Muslim]

Note: This tradition lays emphasis on the genuineness of Niyah (intention) and indicates the reward, if one gets an existing mosque repaired instead of constructing a new one as Hadrat 'Usman had narrated this tradition after carrying out repairs to the Prophet's mosque. [Hayatul Muslimin]

CLEANLINESS IN THE MOSQUE

Hadrat Abu Sa'id al-Khudri (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying: For anyone who removed from a mosque anything that was causing trouble to men (such as rubbish, pebbles etc. lying on the floor) ALLAAH will build a house for him in Paradise. [Ibn Majah –Hayatul Muslimin]

REWARD FOR GOING TO MOSQUE

Hadrat Abdullah bin 'Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: When anyone walks to a mosque for congregational Salaah, each of his steps obliterates one of his sins, and causes a good deed to be recorded, both while going and returning. [Ahmad, Tabarani]

Hadrat Buraida (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "Announce to those who make a practice of walking to mosques during the times of darkness the good news, that they will have complete light on the day of resurrection." [Tirmizi-Abu Dawud]

Hadrat Anas bin Malik (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying "A man's Salaah in his house is equivalent to a single observance of Salaah, his Salaah in a tribal mosque is equivalent to twenty five, his Salaah in mosque in which Friday Salaah is observed is equivalent to five hundred, his Salaah in the AQSA Mosque is equivalent to fifty thousand, his Salaah in my mosque is equivalent to fifty thousand, and his Salaah in sacred mosque (The Ka'ba) is equivalent to a hundred thousand."

[Ibn-Majah-Mishkat]

BRINGING CHILDREN TO THE MOSQUE AND MAKING HUE AND CRY IN THE MOSQUE FORBIDDEN

Hadrat Wasila bin al-Asqa (Radi Allaahu Ta'ala Anhu) has narrated the Messenger of ALLAAH as saying: "Keep your children away from the mosque, do not let mad person come in the mosque. Refrain from business dealing in the mosque, do not take your personal feuds and quarrels in the mosque. Do not make hue and cry there. Do not enforce punishments in the mosques and also do not unsheathe your swords. (All these things are forbidden in the presence of a mosque being against the dignity of it).

[Ibn-Majah-Ma'riful Hadis]

MANNER OF ENERING A MOSQUE

While entering a mosque, left foot should be taken out of the shoe first and then the right foot, but one should put the right foot forward. On leaving a mosque the left foot should be put forward, but the right shoe should be put on first. [Bihishti Gohar]

DUA (SUPPLICATION AT THE TIME OF GOING FOR SLATU-FAJR

Hadrat Abdullah-Ibn-Abbas (Radi Allaahu Ta'ala Anhu)

narrated that he saw that the Prophet while going for Fajr Salaah was reciting the following du'a:

اَللّٰهُمَّ اجْعَلْ فِي قَلْبِي نُوْرًا وَّفِي بَصَرِي نُوْرًا وَّفِي سَمْعِي نُوْرًا وَّعَنْ يَمِيْنِي نُوْرًا وَّعَنْ شِمَالِي نُوْرًا وَّخَلْفِي نُوْرًا وَّمِنْ أَمَامِي نُوْرًا وَّاجْعَلْ لِّي نُوْرًا وَّفِي عَصَبِي نُوْرًا وَّفِي لَحْمِي نُوْرًا وَّفِي دَمِي نُوْرًا وَّفِي شَعْرِي نُوْرًا وَّفِي بَشَرِي نُوْرًا وَّفِي لِسَانِي نُوْرًا وَّاجْعَلْ فِي نَفْسِي نُوْرًا وَّأَعْظِمْ لِي نُوْرًا وَّاجْعَلْنِي نُوْرًا وَّاجْعَلْ مِنْ فَوْقِي نُوْرًا وَّمِنْ تَحْتِي نُوْرًا اَللّٰهُمَّ أَعْطِنِي نُوْرًا ط

"O ALLAAH! Let there be light in my heart; light in my seeing; light in my hearing; light on my right; light on my left; light at my back; light in front of me. Let there be a special light for me. Let there be light in my muscles, in my flesh, in my blood, in my tongue and in my spirit. And increase light for me and turn me into light and let there be light above and below me. O ALLAAH! Bless me with special light."
[Bukhari-Muslim-Abu Dawud]

DU'A (SUPPLICATION) ON ENTERING AND LEAVING A MOSQUE

Abu Usaid al-Ansari as-Sa'id (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, When one of you enters the mosque, he should say,

اَللّٰهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

'O ALLAAH! Open to me the gates of Thy mercy.' And when he goes out he should say,

اَللّٰهُمَّ اغْفِرْ لِي ذُنُوْبِي

'O ALLAAH! I ask Thee for Thy mercy. [Mercy]

In other traditions it has been reported that while

entering a mosque the following may be added:

أَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ
الْقَدِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

(O ALLAAH! Pardon my sins). [Ibn Majah]

Having entered a mosque, the following supplication should be said,

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ مِنْ فَضْلِكَ

I seek refuge in ALLAAH, the Mighty in His noble being, in His power that is everlasting from the accursed Shaitan. [Al-Targhib (H)]

SALAAH TAHIYATUL MASJID

Hadrat Uqba bin Amir narrated ALLAAH's messenger as saying, "If any Muslim performs ablution well, then stands and says Salaah two Rakaats, setting about their performance both inwardly and outwardly, he will be guaranteed paradise...." [Muslim]

Note: After performing ablution, these two Rakaats should be offered, This is called ' Tahiyatul Wudu Salaah'.

SALAAH TAHIYATUL MASJID

Hadrat Qatada (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "When one of you enters the mosque, he should perform two Rakaats before sitting down." [Bukhari and Muslim]

Note: This is one of the Sunan Salaah and is said as a mark of dignity of the mosque. This should be said at the time of Zuhur Salaah, 'Asr Salaah and Isha Salaah and not at a time when performing Salaah is forbidden in the latter case: one should say the following four times:

سُبْحَانَ اللهِ، اَلْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ

(Glory be to ALLAAH, praise be to ALLAAH and there is no god but ALLAAH and ALLAAH is most great. This should be followed by any of the duruds). [Bihishti Gohar]

REMEMBRANCE OF ALLAAH IN THE MOSQUE

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallahu Alaihi Wa Sallam) as saying, "When you pass one of the gardens of paradise, you should feed your self these." When asked what the gardens of paradise were, he replied that they were the mosques, and when asked what the feeding consisted of, he replied, سُبْحَانَ اللهِ Glory be to ALLAAH اَلْحَمْدُ لِلّٰهِ Praise be to ALLAAH وَلَا اِلٰهَ اِلَّا اللهُ There is no god but ALLAAH and وَاللهُ اَكْبَرُ ALLAAH is most great. [Tirmizi]

Hadrat Abdullah bin Amr bin al-As (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger used to say on entering the mosque.

اَعُوْذُ بِاللهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ
الْقَدِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

"I seek refuge in ALLAAH, the Mighty, in His noble Being, and in His Power which is everlasting from the accursed devil." [Abu Dawud-Mishkat]

GOING OUT OF THE MOSQUE WITHOUT ANY REASON

Hadrat Usman bin Affan (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "If the Azan is called when anyone is in the mosque and he goes out for any other reason than some necessary purpose, not intending to return, he is a hypocrite." [Ibn Majah]

COMING TO THE MOSQUE AFTER HAVING EATEN EVIL SMELLING THING FORBIDDEN

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "If anyone eats of this offensive tree (onion or garlic), he must not approach our mosque, for the angels are harmed by the same things, as men." [Bukhari-Muslim]

AZAN AND IQAMAH
HOW TO MAKE A CALL FOR SALAAH

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger said to Bilal, when you call the Azan speak slowly and distinctly as drinking water, when you utter the Aqamah speak fluently and give so much time between Azan and Iqama that one who is eating may finish his food.and one who is drinking may finish his drink, and one who needs to relieve himself to do so and do not get up to Salaah till you see me doing so. [Tirmizi]

Hadrat Abdur Rahman reports on the authority of his grandfather's father Hadrat Sa'd (Radi Allaahu Ta'ala Anhu) who was the mu'azin of ALLAAH's messenger in the mosque at QABA that ALLAAH's messenger (Sallallahu Alaihi Wa Sallam) commanded Bilal (Radi Allaahu Ta'ala Anhu) to put his fingers in his ears, saying that it made the voice louder. [Ibn Majah]

Hadrat Abu Musa al-Ashari (Radi Allaahu Ta'ala Anhu) narrated: I saw Bilal (Radi Allaahu Ta'ala Anhu) coming from the side of Abtah (a valley) and he called the Azan. When he came to حي على الصلاة and حي على الفلاح (come to Salaah and come to salvation) he turned his neck to the right and to the left respectively, without moving his chest. [Bukhari]

THE RIGHT FOR AAZAN AND IQAMAH

Hadrat Ziyad bin al-Haris as-Sudai (Radi Allaahu Ta'ala Anhu) narrated: ALLAAH's messenger

(Sallallaahu Alaihi Wa Sallam) ordered me to call the Azan for the Fajr Salaah (dawn prayer) and I did so. Then Bilal (Radi Allaahu Ta'ala Anhu) wanted to utter the Iqama, but ALLAAH's messenger said to him, "The man of Suda has called the Azan, and he who calls the Azan utters the Iqama."

[Tirmizi-Abu Dawud-Ibn Majah]

RESPONSE TO AZAN AND DU'A

Hadrat Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying: When the muazzin says "ALLAAH is most great, ALLAAH is most great, and one of you makes the response, "ALLAAH is most great, ALLAAH is most great"; then says, "I testify that there is no god but ALLAAH and he makes the response, "I testify that there is no god but ALLAAH then says, "I testify that Muhammad is ALLAAH's messenger", and he makes the response", "I testify that Muhammad is ALLAAH's messenger": then says, "Come to Salaah," and he makes the response, There is no might and no power except in ALLAAH:" then says, "Come to salvation," and he makes the response, There is no might and no power except in ALLAAH," then says, "ALLAAH is most great, ALLAAH is most great", and he makes the response "Allaah is most great: Allaah is most great." then says, "there is no god but ALLAAH" and he makes the response, there is no god but ALLAAH"; if he says this from his heart, he will be in paradise. [Muslim]

In brief, the words of the mu'azzin should be repeated except that the response to حي على الصلاة (come to prayer) and حي على الفلاح (come to salvation) is لا حول ولا قوة إلا بالله (there is no might and no power except in ALLAAH and that in the case of the Azan for Fajr Salaah the response to الصلاة خير من النوم (Salaah is better than sleep) is صدقت وبررت (Thou has spoken the truth and said a good thing).

This means that at these stages the words of the

mu'azzin should not be repeated by the listeners. The sunnah is to respond in the words mentioned above. There is neither any tradition requiring a combination of both the phrases or utterance of only حي على الصلوة and حي على الفلاح only the words "there is no might and no power, except in Allah" should be said in response. [Zadul Ma'ad]

Of the Iqamah too, the words are to be repeated in the same manner as those of the Azan with the addition that in response to قد قامت الصلوة (Verily prayer is now ready) اقامها الله وادامها should be said.

At the end of the Azan, durud should be said and the prayer given in the following para should be recited. After this one should make Dua for himself and ask for ALLAAH's bounty. This Salaah will be answered. [Zadul Ma'ad]

THE DU'A FOLLOWING THE AZAN

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messsenger as saying: if anyone says when he hears the summons for Salaah.

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ
اٰتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا
نِ الَّذِيْ وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ (بخاری)

"O ALLAAH, Lord of this perfect call and of the prayer which is established for all time, grant Muhammad the WASILA and excellence and raise him up in a praise-worthy position which Thou has promised", verily Thou does not resile from thine promise, he will be assured of my intercession. [Bukhari]

Note: According to a tradition in Sahih Muslim WASILA is a rank in paradise befitting for only one of ALLAAH's servants.

He also said: Pray to ALLAAH for prosperity in this life and in the hearafter:

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْعَفْوَ وَالْعَافِيَةَ
فِي الدُّنْيَا وَالْآخِرَةِ وَفِي أَهْلِي وَمَالِي

"O ALLAAH! I ask Thee for Thy pleasure and pardon and for comfort in this world and in the hereafter and in family and in my belongings."

Hadrat Sa'd bin Abi Waqqas (Radi Allaahu Ta'ala Anhu) has narrated that the Prophet said: who says after hearing the Azan:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللّٰهِ
رَبًّا وَّبِمُحَمَّدٍ رَسُولًا وَّبِالْإِسْلَامِ دِينًا

"I testify that there is no god but ALLAAH alone who has no partner and that Muhammad is His servant and messenger, I am satisfied with ALLAAH as lord, with Muhammad as messenger, and with ISLAM as religion," his sins will be forgiven him.[Muslim]

AAZAN AND IQAMAH DURING A JOURNEY

Hadrat Malik bin Al-Huwairis (Radi Allaahu Ta'ala Anhu) narrated that he and a cousin of his came to the Prophet who said, "when you two are on a journey, you should call the Azan and repeat the Iqamah, then the older of you should act as Imam.[Bukhari]

INSTRUCTIONS ABOUT AAZAN

1. The muazzin should be a man having a loud voice.
2. The Azan should be called standing on a high place outside the mosque.
3. Iqamah should be said inside the mosque.
4. Calling Azan standing at a place inside the mosque is undesirable but not forbidden however it is in order to say the second call to Salaah for

the Friday Salaah standing in front of the Imam.

5. It is (laudable) to put the forefingers in the ears while calling Aazan.
6. The words of Aazan should be called out at ease while the worlds of Iqamah should be said rapidly.
7. It is sunnah to turn to right and left while uttering the words حي على الصلاة and حي على الفلاح irrespective of the Aazan being for a prayer or other purpose (e.g. saying Aazan in the ears of a newly born baby) but the chest and feet should remain facing Qiblah.
8. It is masnun to face Qiblah while saying Aazan and iqamah.
9. It is necessary to maintain the prescribed order of the words of Aazan.
10. If one has forgotten to respond to Aazan or has deliberately done so, he may respond even later unless the interval is long.
11. One who calls the Aazan carries the right to say iqamah. [Bihishti Gohar]

JAMA'H (CONGREGATION) EXPIATION AND RANKS

The Prophet said: I saw (in a vision) my exalted and supreme Lord bearing a very fine appearance. He asked me, about what are these favoured angels of mine arguing? I replied, 'you know well.' Then he put his hand (on my chest) between the two shoulders, so that I felt its coolness (i.e. comfort) on my chest. (On account of this blessing) I came to know all that is in the heavens and the earth. Thereupon ALLAAH said to me, "O Muhammad! Now you know what these favoured angels are arguing about? I replied, yes, it is about the expiations. And these are:

1. Remaining in the mosque after the Salaah is over;
2. Going to the mosque to perform Salaah in congregation;

3. Performing the ablution even when it is difficult to do so (during extreme cold). Whoever did so, his life was well spent and he met a good death and his sins were forgiven him to such an extent that he became as much clear of his sins as he was on the day when she / he was born.

ALLAAH then said, "O Muhammad, say the following supplication when you have finished your Salaah,

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ
وَحُبَّ الْمَسَاكِيْنِ فَاِذَا اَرَدْتَّ بِعِبَادِكَ فِتْنَةً
فَاقْبِضْنِیْ اِلَيْكَ غَيْرَ مَفْتُوْنٍ ؕ

"O ALLAAH! I ask thee for good deeds, giving up of evil, and love for the poor, when it is Thy wish to suggest thy servants into to some trial, raise me to Thyself before I fall into it." And, he said that the following lead to exaltation in rank. Wishing peace to each other sincerely; feeding each other and being busy in Zikar when other people are sleeping." [Mishkat]

THE IMPORTANCE OF JAMAH

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "If anyone hears him who makes the call to Salaah and is not prevented from joining the congregation by any excuse." (he was asked what an excuse consisted of and replied that it was fear or illness), the Salaah he performs will not be accepted from him." [Abu Dawud]

REWARDFOR THE NIYAH FOR JAMAH

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: If anyone performs Wudu, doing it well, then goes and finds that the people have finished the Salaah, ALLAAH will give him a reward equivalent to that of those who perform

Salaah and were present at it without that diminishing any thing from their rewards.

THE FIRST ROW

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying, "Complete the first row, then the one that comes next, and if there is any incompleteness let it be in the last row."

THE CONGREGATION AND ITS EXCELLENCE

Hadrat Abdullah Abu Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger (Sallallaahu Alaihi Wa Sallam) as saying, "performing Salaah in a congregation is twenty seven degrees more excellent than Salaah said by a single person." [Bukhari-Muslim]

The Prophet (Sallallaahu Alaihi Wa Sallam) said: It is better to perform Salaah with another man than to perform alone. It is better still with two other men.

As much large the congregation is, as much it is pleasing to ALLAAH. [Abu Dawud]

The Prophet said: perform the nafl Salaah as long as you are cheerful and sit down when you feel exhausted. [Mishkat]

THE TAKBIR-I-TAHRIMAH (TAKBIR-I-Aula)

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallaahu Alaihi Wa Sallam) said: If anyone performs his Salaah in a congregation for forty days without missing takbir-I-tahrima then two absolutions are recorded for him: one from the fire of the Hell and other from hypocrisy. [Tirmizi]

EXCUSE FOR NOT ATTENDING THE CONGREGATION

It has been reported that Hadrat Umar (Radi Allaahu Ta'ala Anhu) called the Aazan on a cold, windy night then added, "Say Salaah in your dwellings." Then he said: When it was a cold, rainy night, ALLAAH's messenger used to command the muazzin to say, "Say Salaah in your dwellings." [Bukhari-Muslim]

IMAMATE
(Leading to perform Salaah)

THE RIGHT AND DUTY OF THE IMAM

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Make those your Imam who are the best among you, for they are your representatives before ALLAAH [Daraqutni-Baihaqi]

Hadrat Abu Masud Ansari (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "The one of you who is most versed in ALLAAH's Book should act as Imam for the people; but if they are equally versed in reciting it, then the one who has most knowledge regarding the Sunnah, if they are equal regarding the Sunnah, then the earliest of them to emigrate, if they emigrated at the same time, then the oldest of them. No man must lead another in prayer where the later has authority, or sit in his place of honour in his house, without his permission." [Muslim]

Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that Prophet said: Whoever leads Salaah must fear ALLAAH and realize that he is responsible for the Salaah performed by his muqtadis (followers). He will be questioned about his responsibility. If he led the Salaah well, he will get a reward equal to the total reward of all the muqtadis (followers) without

any thing being diminished from their (muqtadis) reward., if there is any error or deficiency in the Salaah, its responsibility will be on the Imam.

[Mujam-Tabarani-Ma'riful Hadis]

CONSIDERATION FOR THE MUQTADIS (FOLLOWERS)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "When one of you leads the people in Salaah he should be brief, for among them are the sick, the weak and the aged. But when one of you performs Salaah by himself, he may performs Salaah as long as he likes.

[Bukhari-Muslim]

SAYING THE DU'A QUIETLY

Some ulama hold that while remembering ALLAAH (ZIKR) and making supplication (Dua) for any purpose, it is best to do so quietly, whether one is Imam or performs Salaah by himself. The Prophets doing so loudly so intended to educate the Ummah. And if on any occasion, the Imam thinks it advisable to do so loudly, it is not only correct but also preferable.

[Madarijun Nubuwah]

GUIDANCE FOR THE MUQTADIS (FOLLOWERS)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying,"When you come to the Salaah and we are prostrating ourselves (in sajdah), you must prostrate yourselves without reckoning it as part of your Salaah; and if anyone is present at your Ruku he has been present at your Salaah " [Abu Dawud]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "The Imam

is appointed only to be followed, so when he says 'ALLAAH is most great 'say الله اكبر (ALLAAH is most great) and when he recites from QURAN loudly, listen to it quietly" [Abu Dawud etc]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated Allah's messenger as saying," Do not try to go ahead of the Imam. When he says الله اكبر (ALLAAH is most great) say الله اكبر (ALLAAH is most great) when he says ولا الضالين (Nor of those who err) say آمين (Amin; when he bows, bow; and when he says سمع الله لمن حمده (ALLAAH listen to him who praises him) and say, اللهم ربنا لك الحمد (O ALLAAH, our lord, to Thee be the praise)" [Bukhari; Muslim]

ATTENDING THE JAMMAH

Hadrat Abu Qatada (Radi Allaahu Ta'ala Anhu) he narrated that once we were performing Salaah along with the Prophet when he heard the rapid movement of feet. When he finished the Salaah, he inquired as to what was the matter. The people said, we were hastening to join the Salaah. The prophet said, Never do so again. When you come for Salaah, and, say as much of the prayer with congregation as you can get and complete the rest by yourselves. [Bukhari]

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) narrated the Prophet as saying, "If any of you breaks wind during Salaah, he should hold his nose and withdraw." [Abu Dawud]

PRECEDING THE IMAM IN RAISING ONE'S HEAD FROM SAJDAH

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH'S messenger as saying, " Does he who raises his head before the Imam not fear that ALLAAH may change his head into a donkey's?

URGE FOR RELIEVING HIMSELF

Hadrat Abdullah bin Arqam narrated that he heard ALLAAH messenger say, " When the time for Salaah comes and one of you needs to relieve himself, he should do that first." [Tirmizi---Abu Dawud]

STRAIGHTENING THE ROWS

Hadrat An-Numan bin Bashir (Radi Allaahu Ta'ala Anhu) narrated: ALLAAH messenger used to straighten our rows as if he were trying to make him as straight as arrows until he saw that we had learnt it from him. One day he came out, stood up, and was just about to say ALLAAH is most great when he saw a man whose chest projected from the row, so he said, "Servants of ALLAAH, you must straighten your rows, or ALLAAH will certainly put your faces in contrary directions. [Muslim—Mariful Hadis]

Hadrat Abu Masud al-Ansari (Radi Allaahu Ta'ala Anhu) narrated: ALLAAH's messenger used to touch our shoulders at the Salaah and say, "keep straight, do not be irregular and so have your hearts irregular. Let those of you who are learned and prudent be near me, and then those who are next to them."

[Muslim]

ARRANGEMENT OF ROWS

Hadrat Abu Malik al-Ashari narrated: I must tell you when ALLAAH's messenger conducted prayer. He said that he had the Iqamah announced, drew the men up in line and drew up the youths behind them, then led them in Salaah (mentioning how he conducted it) then said: "Thus is the Salaah of my people"

[Abu Dawud]

IMAM SHOULD BE IN THE MIDDLE

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu)

narrated ALLAAH's messenger as saying, "Have the imam in the centre and close up the gaps."

[Abu Dawud]

ROOM FOR ONE OR TWO MUQTADIS

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated, "ALLAAH's messenger stood up to Salaah and I came and stood at his left side, so he took my hand, turned me round and set me at his right side. Then Jabbar bin Sakhr came and stood at ALLAAH's messenger's left, so he took us both by the hand, pushed me back, and made us stand behind him.

[Muslim]

GUIDE LINES IN RESPECT OF THE MOSQUE

When you go to the mosque you should keep the following instructions in mind and this should be done all the five times:

(1) Leaving home for every Salaah after having performed ablution [Bukhari]

(2) Leaving home with the niyyah to perform the Salaah (i.e. the real and prior intention should be for Salaah only. [Bukhari]

(3) Leaving aside all worldly activities on hearing the Aazan as if one had no concern with them at all. [Tirmizi, Nashrut-Tib]

(4) Saying the following suplication on leaving home and on the way to the mosque.

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ (ترمذی)

In the name of ALLAAH, I put my trust in ALLAAH, there is no power or strenght save with him. [Tirmizi]

(5) According to traditions, the following Dua (supplication) may be recited while going on way to the mosque. Seventy thousand angels pray for him who says it.

اللهم إني أسألك بحق السائلين عليك وبحق ممشاي
هذا فإني لم أخرج أشرا ولا بطرا
ولا رياء ولا سمعة خرجت اتقاء سخطك وابتغاء
مرضاتك وأسألك أن تعيذني من النار وأن تغفر لي
ذنوبي إنه لا يغفر الذنوب إلا أنت

(By the right bestowed on those who beg of Thee and by the right which Thy worshippers carry with Thy authority, I proclaim that I have not set out with any intention of vanity or pride or grandeur or ostentation, but for the fear or Thy anger and to seek Thy pleasure and I ask Thee to shelter me from the Fire (of Hell) and to forgive my sins, for there is surely none else than Thee who pardons sins). [Ibn Majah]

(6) Walk with dignity, taking rather small steps while going for Salaah, for these steps are counted and there is a reward for each step. [Al-Targhib]

(7) While entering the mosque, take out the left foot from the shoe and put it on the shoe: then take out the right foot from the shoe and step into the mosque.

(8) Abstain from talking about unnecessary worldly affairs; recite the QURAAN and remember ALLAAH (Zikar) in low voice if others are saying their Salaah; do not spit towards the QIBLAH, do not stretch you legs towards the QIBLAH, refrain from singing; neither search for things inside the mosque that might have been lost outside, nor make any announcement about it; abstain form playing with the clothes or other things; do not interlock the fingers; in short do not do anything against the dignity of the mosque. [Tabarani-Musnad Ahmed]

(9) Make sure of joining the prayers with the congregation at the point of Takbir-I-Tahrimah. [Muslim]

(10) Straighten the rows before the Takbir is said.

(11) Sit in the first row as far as possible. Either just behind the Imam or to his right, otherwise to his left; sit in the second row if the first row if full; then in the next row and so on. In short, do not sit in a back row if there is space in the first. [Muslim, Abu Dawud]

(12) Keep the rows perfectly straight; stand shoulder to shoulder leaving no empty places in such a manner that the shoulder and the ankles are respectively in one line. [Sihah]

(13) Perform every Salaah with such devotion and humility as if this is the last Salaah of one's life.

(14) Inclining the heart towards ALLAAH while in Salaah and keep the limbs at rest. [Abu Dawud-Nasai]

(15) Busy yourself in the remembrances of ALLAAH (Zikr) after the fard part of the Fajr Salaah.

(16) After each of the five Salaah remain seated on one's place, for as long one is seated the angels do Salaah for his forgiveness. [Al-Targhib]

(17) After Fajr Salaah busy yourself in the remembrance of ALLAAH (Zikr) till Ishraq Salaah. [Tirmizi]

(18) So long as the persons wait for performing Salaah with the congregation, they get the reward for performing Salaah itself. [Bukhari]

Remember ALLAAH (tasbih) or say durud (invoke blessings on the Prophet) in the interval between the Sunnah prayer and the fard, thus obtaining more reward. Remembering ALLAAH in the following manner between the Sunnah prayer and the fard of Fajr Salaah brings immense reward: سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ One complete rosary (100 times) One complete rosary (100 times) سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

THE MONTH OF FASTING

RAMADAN –UL – MUBARAK

THE EXCELLENCE OF FASTING

Hadrat Salman al-Farsi told of ALLAAH's Messenger saying in a sermon which he delivered to them on the last day of Shaban. "A great month, a blessed month, a month containing a night which is better than a thousand months has approached you people. ALLAAH has appointed the observance of fasting during it as an obligatory duty, and the passing of its night in prayer as a voluntary practice. If some one draws near to ALLAAH during it with some good act he will be like one who fulfils an obligatory duty, in any other month, and he who fulfils a duty in it will be like one who fulfils seventy obligatory duties in any other month. It is the month of sharing with others, and a month in which the believer's provision is increased. If some one gives one who has been fasting, something with which to break his fast it will provide forgiveness of his sins and save him from hell, and he will have a reward equal to his without his reward being diminished in any respect. Some of them remarked to ALLAAH's Messenger that they did not all have the means to give one who had been fasting something with which to break his fast, and he replied, "ALLAAH gives this reward to him who gives one who has been fasting some milk mixed with water, or a date, or a drink of water with which to break his fast, and any one who gives a full meal to one who has been fasting will be given a drink from my tank by ALLAAH and will not feel thirsty till he enters paradise. It is a month whose beginning is mercy, whose middle is forgiveness, and whose end is freedom from hell. If any one makes things easy for his slave during it, ALLAAH will forgive him and free him from hell. [Mishkât Mâriful Hads]

ACCOUNTABILITY DURING FASTING

Hadrat Abû Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, "He who

fasts during Ramadan with faith and seeking his reward from ALLAAH will have his past sins forgiven; he who prays during the night in Ramadan with faith and seeking his reward from ALLAAH will have his sins forgiven, and he who passes Lailatul-qadar in prayer with faith and seeking his reward from ALLAAH will have his past sins forgiven" [Bukâr and Muslim]

BLESSING OF FASTING

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Make it a practice to fast: you will always enjoy good health. [Tabaran]
Fasting is a source of both outward and inward happiness in the same way as it is a remedy for both outward and inward ailments.

IMPORTANCE OF FASTING

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated that when the last ten days (of Ramadan) began, ALLAAH's Messenger would resolve firmly and would stay awake at night (for religious exercises) and also asked his family (wives and others, so that they may share the blessings and good luck of these nights).

THE LOSS DUE TO NOT FASTING

Hadrat Abû Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: If any one leaves even one day's fast without the leave provided by the Shari'ah for travelling and sickness etc., and fasts even for the rest of his life time, he cannot make good what has been lost. [Musnad Ahmad Máriful Hads]

SEEING THE NEW MOON

CONFIRMATION OF THE APPEARANCE OF NEW MOON AND EVIDENCE OF A WITNESS

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the people tried to see the new moon and he informed ALLAAH's Messenger that he had seen it, so he fasted and commanded the people to observe the fast. [Abu Dawud Mishkat]

It has been reported that the Prophet said, "The month consists of twenty-nine days, but do not fast till you see it (new moon) and if the weather is cloudy wait till thirty days of the previous months (Sha'ban) have passed." [Bukâr Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, "Fast when you see it (new moon) and break when you see it, and if the weather is cloudy treat Shaban as having thirty days." [Bukâr Muslim]

SAHRI (MORNING MEAL) BEFORE DAWN

The Prophet (Sallallaahu Alaihi Wa Sallam) has said there is a blessing in taking a meal a little before dawn. Never fail to do so. If nothing else is available, then drink even a draught of water, for ALLAAH bestows His mercy on those who eat and drink at that time and angles pray for them.

[Musnad Ahmad, Mâriful Hads]

IFTAR (BREAKING THE FAST)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as stating that ALLAAH most high has said, "Those, of my servants who are quickest in breaking their fast are dearest to me."[Tirmiz]

Hadrat Salman bin amir (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, when one of you breaks his fast he should do so with dates for they provide blessing; but if he cannot get any he should break his fast with water for it is purifying." [Mishkât]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet used to break his fast before praying with fresh dates, but if there were no fresh dates, he had a few dry dates, and if there were no dry dates he took some mouthful of water. [TirmizMâriful Hads]

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) told that the Prophet said when he broke his fast,

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللّٰهُ

(سنن ابی داؤد، معارف الحدیث)

"Thirst has gone, the arteries are moist and the reward is sure, if ALLAAH will."

[Abû Dâwûd Mâriful Hads]

Hadrat Mu'âz bin Zuhra (May ALLAAH bless him) narrated that when the Prophet (Sallallaahu Alaihi Wa Sallam) broke (IFTAR) the fast he said:

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ (سنن ابی داؤد، معارف الحدیث)

O ALLAAH, for Thee I have fasted and with Thy provision I have broken my fast.

[Abu Dawud]

Hadrat Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Not a single Dua prayer made by a fasting man at the time of breaking fast (Iftar) is rejected. [Ibn Mâjah]

TARAWIH SALAAH

Most of the Ulama are in agreement that Ahlus-sunnat have ijma (consensus of opinion) about Tarawih being a sunnah. Out of the four imams Abu Hanifah, Shafai and Ahmad ibn Hambal have clearly laid down that it is a twenty Rakaats Salaah and is Sunnat-e Muakkadah (enjoined emphatically by the Prophet). [Khaâil-i-Nabawi]

RECITATION OF THE QURAN

It is sunnat-i-muakkadah to recite the whole of the QURAAN serially in Tarawih Salaah once during the month of Ramadan. If due to some excuse, it is uncertain that the muqtadis will be able to stand it then the ten sûrahs from suratul- FI (ov) to the last one should be recited, one surah in each Rakaat. After completing ten Rakaats, then the same sûrahs should be repeated, or any other surahs that may be in mind, should be recited. [Bihisht Gauhar]

PERFORMING TARAWIH SALAAH THROUGHOUT THE MONTH

It is a Sunnah to say Tarawih Salaah throughout the month, even if the recitation of the whole QURAAN has been completed before the end of the month, for example, even if the whole QURAAN has been recited during the first fifteen days, it is sunnat-i-muakkadah to continue Tarawih Salaah during the remaining days of the month.

PERFORMING TARAWIH SALAAH WITH THE CONGREGATION

It is sunnat-i-Muakkadah على الكفاية to perform Tarawih Salaah with the congregation even if the QURAAN has been recited completely once in a congregation.

PERFORMING TARAWIH SALAAH IN PARTS

Tarawih Salaah should be said in parts of two Rakaats each with rest after every four Rakaats for so much time as has been taken in saying the Salaah but this can be reduced to suit the convenience of the muqatids (followers). [Bihishti Gohar]

IMPORTANCE OF TARAWIH SALAAH

Performing of Tarawih Salaah during the month of Ramadan is sunnat-i-muakkadah, failing to say Tarawih Salaah is a sin. (Women often ignore this Salaah. This must never be done).

After the fard and sunnah Salaah of Isha Salaah, twenty Rakaats should be performed in Tarawih Salaah. After completion of twenty Rakaats, Witar Salaah should be performed.

TRADITION IN SUPPORT OF TWENTY RAK'AHS OF TARAWIH SALAAH

Hadrat Ibn Abbâs (Radi Allaahu Ta'ala Anhu) narrated that during the month of Ramadan, the Prophet used to perform twenty Rakaats and witar. (Majma uzzawaid) [Although one of the Rawis (reporters) of this tradition is weak, but since the Companions and those who immediately followed them have been acting accordingly and continuously, this tradition is acceptable in accordance with the principles laid down by those learned in traditions (Muhaddisin) and those learned in jurisprudence (Fiqh).

Hadrat Saib bin Yazid and Hadrat Yazid bin Ruman (Radi Allaahu Ta'ala Anhu) narrated that during the Caliphate of Hadrat Umar (Radi Allaahu Ta'ala Anhu), the Companions used to say twenty Rakaats in Tarawih Salaah. [Asarus Sunan Muwatta Baihaq]

REMEMBRANCE OF ALLAAH (ZIKAR) DURING THE INTERVAL IN TARAWIH SALAAH

The zikar (remembrance of ALLAAH) after every four Rakaats does not appear in any of the traditions. However, Allama Shami (May ALLAAH bless him) has made a mention of it by reference to Qahistani and Manhajulibad that the following zikr should be recited after every Four Rakaats.

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ ، سُبْحَانَ ذِي الْعِزَّةِ
وَالْعَظَمَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ ، سُبْحَانَ
الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ ، سُبُّوحٌ قُدُّوسٌ رَبُّ
الْمَلَائِكَةِ وَالرُّوحِ لَا إِلٰهَ إِلَّا اللّٰهُ نَسْتَغْفِرُ اللّٰهَ
نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ (شامی [illegible])

Glory to the owner of the Supreme Sovereignty and of bodies and souls. Glory to the owner of honour and splendor and power and omnipotence. Glory to the ever sovereign who never dies;
Lord of the angels and the spirit There is no god but ALLAAH we seek Thy pardon, I ask for Paradise and seek refuge from the Fire. [Sham]

The Prophet has said ALLAAH has made the fasts of Ramadan obligatory, and (by ALLAAH's leave) I have made it a source to keep awake at night during Ramadan (to perform Tarawih Salaah) (because it has been specifically enjoined; it is also a necessary item). Whoever fasts during Ramadan with full belief to get a reward, and keeps awake at night, he will be as free from sin as on the day he was born. [Nasâi Hayâtul Muslimin]

ITIKAF
(RETIREMENT IN A MOSQUE)

It is related in reliable traditions that when the last ten days of Ramadan began a space would be set apart for the Prophet in the mosque and it would be curtained off by matting or a small tent would be pitched for him.
On the twentieth of Ramadan after saying Fajr Salaah he would go to the mosque and would come out only after the Eid moon had been sighted. [Mâriful Hads]

MUSTAHABBAT-E-ITIKAF

(1) Doing good and talking good,
(2) Reciting the QURAAN
(3) Reciting durud (invoking blessings on the Prophet) repeatedly.
(4) Studying and teaching religious subjects.
(5) Delivering sermons and tendering advice (admonition).
(6) Retiring in a mosque (itikaf) where regular daily congregational Salaah are performed.

[Bihishti Zewar]

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) is reported to have said that the sunnah for one who is observing a period of private devotion in a mosque (Itikaf) is not to visit an invalid, or attend a funeral, or touch or embrace one's wife, or go out for anything but necessary purposes. There is no period of private devotion in a mosque (Itikaf) without fasting, and it must be carried out in a mosque where congregational Salaah are held. [Abu Dawud Mishkat]

ITIKAF-E-MASNUNA

According to sound traditions, the Prophet used to observe a period of private devotion in a mosque (Itikaf) regularly during the last ten days of Ramadan.

It is a sunnat-i-muakkadah-alal-Kifayah since the doing so by some suffices for all other Muslims.

ITIKAF AND WHAT ONE SHOULD DO IN ITIKAF

Ten days itikaf is sunnah and itikaf of a period of less than that is nafl.
A woman should do so in her house. During itikaf one should busy himself in reading the QURAAN or studying other religious books. [Bihisht Zewar]

LAILAT-UL-QADR

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, "Seek Lailat-al-Qadr on an odd number night among the last ten in Ramadan." [Bukar]

DUA IN LAILAT-UL-QADR

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) is narrated to have said that she asked ALLAAH's Messenger to tell her what prayers to say on Lailatul Qadr. If she knew which night it was and he told her to say:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

"O ALLAAH Thou art forgiving and lovest forgiveness, so forgive me."

[Mishkât Mâriful Hads]

THE LAST NIGHTS OF RAMADAN

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that when the Prophet said that on the last night of Ramadan, ALLAAH decides to pardon and forgive his ummah and was asked whether it was Lailat-al-qadr, he replied, "No, but a workman is paid his full wages only when he has finished his work."

SADAQAT-UL-FITR

Hadrat Amr bin Shuaib (May ALLAAH bless him) on his father's authority said his grandfather told that the Prophet sent some one to announce in the ravines of Makkah, "The sadaqah relating to the breaking of the fast is incumbent on every Muslim, male or female, freeman or slave, young or old; consisting of Two mudds (about 1¾ kilos of wheat or such like or a Sa'a (slightly more than 3½ kilos) of grain." [Tirmiz

CELEBRATING THE OCCASION

The Prophet has said: You used to celebrate on two days in a year. ALLAAH has blessed you with two better days EidulFitr and Eidul Azha. These are the days for eating and drinking, enjoying together and remembering ALLAAH. [Sharh Maarial—Asar]

VOLUNTARY FASTING
(Other than the month of Ramadan)

The Prophet had the noble habit of fasting every now and then, sometimes he used to fast for days together. He had a peculiar way in the matter of fasting in so far as he fasted on particular days to suit the convenience of the occasion but quite often he did not. [Sharh Shamâil Tirmiz]

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated, "ALLAAH's Messenger used to fast to such an extent that we thought he would never break his fast, and he would go without fasting to such an extent, that we thought he would never fast. I never saw ALLAAH's Messenger fast a complete month except in Ramadan, and I never saw him fast more in any month than in Shaban." [MishkâtBukârMuslim]

THREE DAYS IN EVERY MONTH

Hadrat Muazah al-Adawiyah narrated, she asked

'Aishah (Radi Allaahu Ta'ala Anhu) whether ALLAAH's Messenger used to fast three days every month, and she replied that he did. She asked which days in the month he fasted, and she replied that he did not care which days of the month he fasted.

[MuslimMishkātTirmiz]

FASTING ON MONDAY AND THURSDAY

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying "Man's deeds are presented (to ALLAAH) on Mondays and Thursdays and I like mine to the presented while I am fasting." [Tirmiz]

CONTINUOUS FASTING FORBIDDEN

Hadrat Abdullah bin amr bin al-As told of ALLAAH's Messenger saying to him, "Have I not been informed, Abdullah, that you fast during the days and get up at night for prayer?" When he replied that was so, he said, "Do not do it. Fast and break your fast, get up for Salaah and sleep, for you have a duty to your body, your eye, your wife, your offshoots and your visitors." [ShamāilTirmiz]

SIX DAYS FASTSING IN THE MONTH OF SHAWWAL

Hadrat Abu Ayyub Ansari (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger said, "If any one fasts during Ramadan, than follows with six days in Shawwal, it will be like perpetual fast."

[Muslim Māriful Hads]

SPECIFIC FASTS

Hadrat Hafsa (Radi Allaahu Ta'ala Anha) narrated that there were four things the Prophet never omitted. (1) Fasting on 'Ashura, (2) the first ten days of Zul Hijjah (3) three days every month, and (4) performing two Rakaats before dawn. [Nasa]

FASTING ON THE DAYS OF THE WHITE (NIGHTS)

Hadrat Qatada bin Milhan (Radi Allaahu Ta'ala Anhu) narrated that the Prophet used to enjoin us to fast on the days of the white (nights) (i.e., the thirteenth, fourteenth and fifteenth night of the month, the nights when there is most moonlight) saying that fasting on these three days every month is equivalent (in merit and reward) to perpetual fast." [Mishkât Nasâ]

FASTING DURING FIRST TEN DAYS OF ZULHIJJAH

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Supplication (except the 10th of Zilhajjah) on no other days is as dear to ALLAAH as fasting during the first ten days Zul Hijjah. The fast on each of these days is equivalent in merit to fasting for the whole year, and nawafil (voluntary Salaah) said during each of these nights are equivalent to nawafil of Lailat-al-qadr.

FASTING ON 15TH OF SHABAN

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said; When the fifteenth night of Shaban comes, say nafl Salaah and fast that day, for as soon as the sun sets that evening ALLAAH's illumination and Mercy descend on to the sky and He says, "Is there any servant of mine who begs Me for pardon and forgiveness, so that I decide to forgive him? Is there any servant of Mine who begs Me for sustenance so that I decide to give him sustenance? Is there any afflicted servant of Mine who begs Me for health and well being, so that I provide him comfort. Likewise ALLAAH calls to various needy persons so that they may ask Him to remove their needs and He may grant their position. In the same way ALLAAH's mercy keeps calling to His servants all the night from sunset

to sunrise. [Ibn Majah]

FASTING ON MONDAYS AND THURSDAY

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger used to fast on Mondays and Thursday. [Tirmiz Nasa]

FASTING ON THE DAY OF ASHURA

Hadrat Abdullah Ibn Abbas (Radi Allaahu Ta'ala Anhu) has related that the Prophet had made it a point to fast on the day of âshûrâ and commanded the Muslims to do so. On this certain Companions told him that it was day held in honour by Jews and Christians. If we fast on this day, will this not mean similarity between them and us? The Prophet replied, if I am spared till next year, I shall fast on the ninth. But before the next Muharram, the Prophet breathed his last. [Muslim Mariful Hads]

SAUM-E-WISAL
(Continuous Fasting)

The Prophet used to devote himself in many kinds of ibadat during the month of Ramadan, so in the month of Ramadan, the Prophet and Jibrail used to recite the QURAAN together manzil by manzil. When he met Jibrail he would be more generous than a strong breeze. He was much more generous than any one else but in the month of Ramadan he would exceed even himself in generosity and beneficence, also in reciting the QURAAN, remembering ALLAAH (zikr) and private devotion in a mosque (itikaf). He would set the month of Ramadan a part of Ibadah so much so that he would some time observe continuous fasting so as to occupy himself in remembering ALLAAH but he forbade the noble companions from doing so i.e. observing continuous fasting. [Zâdul Ma'ad]

The Prophet used to observe fast continuously during the nights of Ramadan without eating or drinking any thing or breaking his fast. However, as a token of mercy and affection and out of farsightedness he would forbid the companions from doing so, as Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated in a tradition that the Prophet has forbidden observence of continuous fasting. The Prophet said: "Do not observe continuous fasting." On this, the Companions (Radi Allaahu Ta'ala Anhu) asked him, when you, yourself observence continuous fasting, why do you forbid us to do so? We are to follow you." He replied, "I am not like any one of you." In another version he (the Prophet) is reported to have said: Which one of you is like me? I pass my nights in the company of my Lord, for He is my cherished and guide. He provides me food and drink. In other version, the words are, He is the provider of the food that he gives and of the drink that he gives. [According to the commentators of traditions, these mean spiritual food.] ALLAAH alone knows the truth of the matter. According to Imam-e-Azam Abu Hanfah also, observing continuous fasting is not permissible.

[Madârijun Nubuwah]

THE MASNUN ACTIONS ON 'EIDAIN (EidulFitr and EidulAdha)

(1) It has been established that the Prophet used to take bath on the days of Eidain. Hadrat Kalid bin Sa'd has related that it was the Prophet's custom to take bath on Eidul Fitr, Yaum an- Nahr and Yaum ul Arafah.

(2) The Prophet used to put on good looking and excellent dress, on the days of Eid. Sometimes he wrapped himself in a green and red striped sheet called Burd-al-Yameni. It is mustahabb to adorn one self with this on Eid days provided the dress is other wise

according to Shari'ah.

(3) It was the noble habit of the Prophet not to go out in the morning on the day of breaking of fast (Eidul Fitr) till he ate some dates, and he would eat an odd number. [Bukhari]

(4) The Prophet would eat nothing on the day of sacrifice (Eidul-Adha) until he came back after having said the Salaah. Accordingly it has been related in traditions that on the day of breaking of fast (Eidul Fitr) he would not go out without having taken some thing and on the day of sacrifice (Eidul Adha) he went out (for Salaah) without having taken any thing and would not take any thing until the Salaah, and sacrifice. Then he would take some meat out of it.

[Jame Tirmiz Ibn Mājah]

EIDGAH
(Open land for Salaah)

(5) It was the noble habit of Prophet to offer Eidain Ṣalaah in Eidgah (open ground for salatul 'Eidain) [Muslim Bukhari]

From the above we learn that it is more meritorious to go to Eidgah for Eidain Salaah than to do so in a mosque because inspite of the honour and dignity which the Prophet's mosque has, the Prophet himself used to go out to the Eidgah. However, if there is any cogent reason for not doing so, then Eidain Salaah may be said in a mosque.

[Abu Dawud Maarijun Nubuwah]

(6) Saying the takbeer (الله أكبر) ALLAAH is most great repeatedly is a sunnah. (Tabrani). According to a marfu tradition related by Hadrat Abu Hurairah (ALLAAH be pleased with him) the Prophet said, "Adorn your Eids with repeated utterances of takbeer."

(7) The Prophet used to go to Eidgah on foot. [Ibn Majah]

To do so is a sunnah. Some Ulama hold it to be mustahabb.

(8) The Prophet used to say the Salaah on Eidul Fitr late but would perform the Eidul Adha Salaah early.

[Musnad Shafi Maarijun Nubuwah]

(9) No sooner than the Prophet reached the Eidgah, he would begin to say perform the Salaah, without Aazan, without iqamah and without a call for congregational Salaah. No such things were there.

(10) In the matter of number of takbeerat-e-Eidain, there are variations. According to Hanafi school of thought, there are three takbeerat before recitation of QURAAN in the first Rakaat and three in the second after recitation of the QURAAN before ruku.

(11) The Prophet used to deliver the sermon standing, and after words perform the Salaah.

(12) The Prophet went out for 'Eidain Salaah by one road and returned by another.

[Mishkât]

(13) Owing to his strict observance of Sunnah Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) would not leave his home before sunrise and once he had left he would perform takbeer till he reached the Eidgah.

[Abu Dawud Zadul Ma'ad]

(14) When the Prophet and his companions reached the Eidgah they would not perform nafil Salaah either before or after Salaah which they would perform before khutaba (sermon). Thus they perform two Rakaats in Salaah Eidain. [Zadul Ma'ad]

In the first Rakaats, after the takbeerat, the Prophet would recite al-Fatihah and then suratul Qaf (L) and in the second Rakaat he would recite suratul Qamar

(Liv). More frequently, he would recite suratul Ala (87) and suratul Ghashia (88 to 46) respectively in the two Rakaats. [Zadul Ma'ad]

These surahs are not to be regarded as obligatory. Other surahs may also be recited.

REMEMBRANCE AND ADMONITION

(15) When the Prophet finished the Salaah (Eidain Salaah) he would stand facing the people who were seated in their rows, deliver an exhortation, issue instruction and give them commands. If he intended to send an army, he did so, or if he had any special orders he gave them, and then departed. [Bukhari Muslim]

There was no mimbar (pulpit) in Eidgah and none would be brought from Madina, so he would stand on the ground and speak. [Zadul Ma'ad]

(16) It is also reported that the Prophet used to say the following takbeer from the Fajr Salaah on the Day of Arafah (nineth of ZulHajjah) to Asr Salaah on the last day of at-ashriq (thrteenth day of Zul Hijjah)

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ
اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ (زاد المعاد)

ALLAAH is most great, ALLAAH is most great. There is no god other than ALLAAH. ALLAAH is most great, ALLAAH is most great.

[Zad-ul-Ma'ad]

MANNER OF PERFORMING EIDAIN SALAAH

(17) One should begin the Salaah in the usual manner by facing the Qiblah and following the Imam. The hands should be raised saying ALLAAH-u-Akbar and then joined. In the first Rakaat after saying ثنا and taawwuz but before the qiraat, the hands should be raised to the ears and let go, meanwhile saying اللہ اکبر ALLAAH-u-Akbar. The hands should be raised a second time to the ears, and let go meanwhile, saying ALLAAH-u-Akbar. The third time ALLAAH u-Akbar as for the second time, but the hands should be joined. Then QURAAN should be recited and Rakaat completed as is ordinarily done. In the second Rakaat, the raising and leting go of the hands should be done after the qiraat following the Imam, but the hands should not be joined after the third takbeer. When the Imam says the takbeer the fourth time, then ruku should be performed, and the Salaah completed in the usual manner. Bihisht Zewar]

(18) Eidain Salaah consist of two Rakaats without any Aazan or iqamah. [Muslim]

(19) It is forbidden to say nafl Salaah in the Eidgah either before or after the Salaah.

(20) If any one has missed the congregational prayer, he is not allowed to say it alone. For the Eidain Salaah, congregation is a necessary condition. However, if the number of such men is sufficient they may form a second congregation to offer the Salaah. [Bihisht Gauhar]

THE SERMON (KHUTBAH) AFTER SALATUL EDAIN

(21) After the Salaah, two khutbahs should be read out. Between these two khutbahs, there should be an interval as between the Friday khutbah.

TAKBEER IN THE KHUTBAH

(22) The Khutbah after Eidain Salaah should begin with takbeer and in the first part the takbeer should be said nine times and in the second part seven times.

(23) While going for Salaah on the day of breaking the fast (EidulFitr) the takbeer should be said in a low voice (almost silently) and on the day of sacrifice (Eidul Adha) it should be said loudly.

[Bihisht Gauhar]

SADAQATUL-FITR

(24) Sadaqatul Fitr is obligatory on every Muslim, man and woman, if he / she is sahib-e-nisab (i.e. possess cash or things over and above his ordinary needs or commercial goods, or house (s) other than in his / her own occupation, if the value comes upto a certain limit called the nisâb). The sadaqah should also be given on behalf of underage children entirely supported by him or her. The amount of sadaqah is half Sa,a i.e. 1¾ kilos of wheat or its price. It is a Sunnah to pay it before the Salaah. [Bihisht Zewar]

MASNUN ACTIONS ON EID-UL-ADHA

(1) It is a sunnah to keep awake on the night

of Eidul-adha and remain occupied in Ibadah for the sake of reward.

(2) From the 9th Zul Hijjah upto the Asr Salaah on the 13th, it is obligatory for every one (other than a traveller) to say takbeeratut tashrq loudly after every fard Salaah said with a congregation. Some 'Ulama hold it necessary for travellers, women and those performing Salaah individually. As such if such persons and women do so, it is commendable. However, if a woman utters takbeerat, she should do so silently.

(3) Eating a few dates before EidulFitr Salaah and eating nothing before Eidul-Adha prayer, if one intends to offer a sacrifice, is masnun. It is also a sunnah to eat some of the meat of the sacrificed animal after the Salaah.

(4) If one intends to offer a sacrifice, it is mustahabb not to have his hair trimmed and his nails clipped from the time he sees the moon of Zul Hijjah until after he has offered the sacrifice. [Bihisht Gauhar]

REWARD FOR SACRIFICING

Hadrat Zaid bin Arqam (Radi Allaahu Ta'ala Anhu) narrated: The Companions asked the Prophet, 'O Prophet of ALLAAH! What is this thing called sacrifice? He replied, 'It is the way of your (genealogical or spiritual) father Ibrahim. They said, O Prophet of ALLAAH! what do we get out of it? He replied, One good deed for every hair (of the sacrificed animal). They further asked, if the animal be a wool bearing animal? He replied, One good deed for every fibre of wool.' [Hakim]

SACRIFICING ON BEHALF OF THE UMMAH

Hadrat Abu Talha (Radi Allaahu Ta'ala Anhu) narrated that the Prophet once sacrificed one ram (for himself)

and while sacrificing another one said, "This is on behalf of every one of my ummah who believed in me and attested to my prophethood.
[Mausl Tabarani Kabr and Ausat-Jamaul-Fawaid]

Note: The intention of the Prophet was to include his ummah in the reward and not that this was a sacrifice on behalf of the whole of ummah and no one was required to do it any more. It is a matter for deep consideration that the Prophet kept his ummah in his mind while offering the sacrifice and it is deplorable for the ummah not to remember him at the time of sacrificing and not offering a sacrifice on his behalf.

It is said in the traditions that one should also offer a sacrifice on behalf of the Prophet for it increases love for him. [Abu Dawud]

Hadrat Umm Salama (Radi Allaahu Ta'ala Anha) narrated that the Prophet said, After (the moon of Zul Hijjah has been sighted and) the first Ashura (10 days of the month has begun, if one of you intends to offer a sacrifice, he must not get his hair trimmed or his nails chopped until he has offered his sacrifice.

[Mâriful Hads Muslim]

Note: This is mustahabb and not obligatory.

THE METHOD OF SACRIFICE

Whenever the Prophet wanted to sacrifice a goat, he would place his left foot on its face and would slaughter it saying:

بِسْمِ اللهِ اَللهُ اَكْبَرُ

"In the name of ALLAAH. ALLAAH is most great."

He enjoined his people that when they have to slaughter they should do so in a proper manner, i.e. they should use a sharp knife and slaughter the animal

quickly. [Zadul Ma'ad]

It occurs in Abu Dawud on the Authority of Hadrat Jabir (Radi Allaahu Ta'ala Anhu): "I went with the Prophet to the Eidgah on the day of Idul Adha. A,ram was brought to him after he had finished the khutbah. He slaughtered it with his own hand saying بِسْمِ اللهِ اللهُ اَكْبَر Bismillah, ALLAAH-u-Akbar (and said: "This is on my behalf and on behalf of every one of my Ummah who has not been able to sacrifice". It has been reported in Sahihain that the Prophet used to do slaughtering and nahr in Eidgah.

Hadrat Jabir Bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated that on the day of sacrifice, the Prophet slaughtered two blackish white horned castrated rams. After turning their faces towards the Qiblah he recited:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَالْأَرْضَ
عَلَىٰ مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ
اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ • بِسْمِ اللَّهِ
وَاللَّهُ أَكْبَرُ

Lo! I have turned my face toward him who created the heavens and the earth, as one by nature upright, and I am not of the idolators. Say: Lo! My worship and my sacrifice and my living and my dying are for ALLAAH, Lord of the Worlds. He hath no partner. This I am commanded, and I am first of those who surrender (unto Him). [VI/79, 163 164]
O ALLAAH ! This sacrifice is from Thee, and for Thee; accept it then from Mohammad and his people In the name of ALLAAH, ALLAAH is most great. And then he slaughtered them. [Ahmad Abu Dawud]

After slaughtering the following should be recited:

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّیْ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ
وَّخَلِيْلِكَ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ.

Accept it from me in the same manner as Thou has accepted the sacrifice from Thy beloved, our Sayyid, Mohammad (Sallallaahu Alaihi Wa Sallam) and Thy Khalil, our Sayyid, Ibrahim (Alaihi Sallam).

If the above supplication is recited on behalf of some one else then مِنْ (i.e. on behalf of so and so) should be said instead of the word مِنِّیْ and thereafter the name of the person offering sacrifice should be said.

HAJJ

HAJJ AND UMRAH

The obligatory nature of Hajj

Hadrat 'Ali (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: "If anyone possesses enough provision and a riding-beast to take him to ALLAAH's House and does not perform the Hajj, it does not matter whether he dies a Jew or a Christian. That is because ALLAAH who is blessed and Exalted says, Hajj (pilgrimage) to the House is a duty men owe to ALLAAH, those who can afford the journey.

[Tirmizi, Ma'riful Hadis]

Status of 'Umrah

There is another act of devotion to ALLAAH of the same type as Hajj, i.e. Umrah that is Sunnat-ul-Muakkadah. As some of the rites and ceremonies performed in it are the same as those of Hajj, it is also called Hajj-e-Asghar the Lesser Hajj.

[Hayat-ul-Muslimin]

The blessings of Hajj and 'Umrah

Hadrat Abdullah Ibn Mas'ud (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: "Make the Hajj and Umrah follow one another closely, for they remove poverty and sins as a blacksmith's bellows removes impurities from iron, gold and silver; and a Hajj which is accepted gets no less a reward than paradise."

[Tirmizi, Nasai Ma'riful Hadis]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Those who perform the Hajj and those who perform the Umrah are people

who have come to visit ALLAAH. If they supplicate Him He will respond to them, and if they ask Him for forgiveness He will forgive them." [Mishkat]

The Prophet is reported to have said: ALLAAH showers down one hundred and twenty blessings for his servants performing Hajj. Out of these sixty are of those who perform the Tawaf (circumambulating) of the House of ALLAAH, forty for those who say their Salaah there and twenty for those who only keep looking at it. (House of ALLAAH). [Baihaqi]

The Prophet has also said, "Whoever performs Tawaf of the House of ALLAAH fifty times, he becomes free from sin as on the day he was born." [Tirmizi]

Presence at 'Arafat Is the Hajj In reality

Hadrat Abdur Rahman bin Yamur ad-Dili (Radi Allaahu Ta'ala Anhu) narrated that he heard the messenger of ALLAAH saying, "The pilgrimage is halt at 'Arafat. He who gets to Arafat on the night of Muzdalifah (on the night when pilgrims are at Muzdalifah) before dawn has attained the pilgrimage: the days at Mina are Three, but if anyone hurries over matters in two days, he is guilty of no sin, and if anyone is late he is guilty of no sin." [Mishkat]

The eminence of 'Arafat or 'Arafah

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger said: When the day of 'Arafah comes ALLAAH descends to the lowest heaven and praises them to the angels saying, "Look at my servants who have come disheveled, dusty and crying out from every deep valley. I call you to witness that I have forgiven them." [Part of a long Hadis-Mishkat]

DU'A (SUPPLICATION) AT 'ARAFAT OR 'ARAFAH

Hadrat Abdullah bin Amr bin al-as narrated that the Prophet said: The best Dua (supplication) for the day of Arafah and the best words uttered by my tongue as well as those of the Prophets before me are the following:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(There is no god but ALLAAH alone who has no partner to whom the dominion belongs, to whom praise is due and who is omnipotent.
[Tirmizi-Ma'riful Hadis]

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّفِيْ صَدْرِيْ نُوْرًا وَّفِيْ
سَمْعِيْ نُوْرًا وَّفِيْ بَصَرِيْ نُوْرًا اَللّٰهُمَّ اشْرَحْ لِيْ
صَدْرِيْ وَيَسِّرْ لِيْ أَمْرِيْ وَأَعُوْذُ بِكَ مِنْ وَسْوَاسِ
الصَّدْرِ وَشَتَاتِ الْأَمْرِ وَفِتْنَةِ الْقَبْرِ اَللّٰهُمَّ إِنِّيْ
أَعُوْذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَشَرِّ مَا يَلِجُ
فِي النَّهَارِ وَشَرِّ مَا تَهُبُّ بِهِ الرِّيَاحُ وَشَرِّ بَوَائِقِ الدَّهْرِ

(O ALLAAH! Give light to my heart, and to my chest, and to my ears, and to my eyes, O ALLAAH! Dilate my bosom, and make my task easy for me. I seek refuge in Thee from the whisper in the heart, and from confusion in my affairs and the torment of the grave. O ALLAAH! I seek refuge in Thee from the evil of what enters the night and what enters the day, and from the evil of what the winds bring, and from the evil of the adversity of times).

At the time of reciting the above dua he had raised his hands to the level of his chest. When he spread his hands forward for dua he said, "The dua said on the Day of Arafah is the best of all Adiya (supplications).
[Zadul Ma'ad]

MIAQAT
(Stations / places for putting on the IHRAM)

Hadrat Ibn Abbas said that ALLAAH's messenger appointed the following places for putting on the Ihram (pilgrim's garments): Zul Hulaifah for the people of Medina, al-Juhfa for the people of Syria, Qarn al-Manzil for the people of Najd, and Yalamlam for the people of the Yemen: so these spots are for these regions and for the people of other regions who come to them intending to perform the Hajj and the Umrah. The place where those who live nearer to Makkah should put on the Ihram is where they live, and so on upto the inhabitants of Makkh itself who put on the Ihram in it. [Muslim-Bukhari]

IHRAM
(Pilgrim's garments)

Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that when a man asked ALLAAH's messenger what clothing one, who was on pilgrimage, should wear he said, "Do not wear shirts, turbans, trousers, garments with head coverings, or shoes, unless one cannot get sandals and wear shoes in which case he must cut them to come below the ankles: and you must not wear clothing which had dye of saffron or waras."

(Waras is a plant of a yellow colour in the Yemen, like sesame. The word is also used for the colouring matter that is shaken out when the flower opens).

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated he heard ALLAAH's messenger forbidding women to wear gloves or veils or any garment with dye of saffron on it while they were engaged in the rites of pilgrimage; but afterwards they could wear any kind of clothing they like dyed yellow, or silk, or jewelry, or trousers, or shirts or shoes. [Mishkat]

For men, there are only two sheets in Ihram- one to be used as tahband (wrapping round the waist) and the other to cover the upper body. The head and feet remain uncovered. The shoes should be such that the upper part should be open just falling short of the toes.

For women, the prescribed manner is to leave their faces open but this does not mean that they should expose their faces even to strangers; if they come face to face with strangers they should screen themselves with their wrapping sheet or any other thing, as directed in the following traditions. Hadrat Aisha (Radi Allaahu Ta'ala Anhu) said: Riders would pass us when we were performing the rites of Hajj along with ALLAAH's messenger, and when they came by us one of us would let down her outer garment from her head over her face, and when they had passed on we would uncover our faces.

[Abu Dawud]

BATHING BEFORE PUTTING ON IHRAM

Hadrat Zaid bin Sabit (Radi Allaahu Ta'ala Anhu) narrated that he saw the Prophet strip to put on his Ihram and bathed. [Mishkat]

On the basis of the above traditions, bathing before putting on Ihram has been considered as a Sunnah

[Ma'riful Hadis]

PERFUMING BEFORE PUTTING ON IHRAM

It appears in authentic traditions that the Prophet used to perfume himself before putting on the Ihram so much so that the effect of perfuming could be noticed from his head and beard. In another narration, it has been related that he used the best perfume available at the moment.

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) narrated that: I used to perfume ALLAAH's messenger with a perfume containing musk preparatory to his entering the sacred state before he put on the IHRAM and I still seem to see the glistening of the perfume where the hair was parted on ALLAAH' messenger's head while he was wearing the Ihram. [Mishkat]

But after one has put on the IHRAM, he must not use any perfume. About smelling a perfume while in IHRAM, it is said in the Jawami-ul-Fiqh of Abu Yusuf that it is of no consequence if one in IHRAM smells a perfume he has applied before putting on the IHRAM. [Zadul Ma'ad]

TALBIYAH
(Waiting or standing for orders)

Khallad Bin as-Saib (Tabii) narrated on the authority of his father, Khallad Ansari that the messenger of ALLAAH said: "Jibril came to me and commanded me to order my companions to raise their voices in the talbiyah. [Mishkat]

In talbiyah following words are recited:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ۔ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

(I am Thy service. O ALLAAH! I am at thy service! There is no partner with Thee! I am at thy service! Verily thine is the praise, the Blessing and kingdom! There is no partner with Thee!)

The Prophet used to say the above words without adding any other word. [Muslim, Sahih Bukhari]

DUA (SUPPLICATION) FOLLOWING TALBIYAH

Umara bin Khuzaimah bin Sabit (Radi Allaahu Ta'ala Anhu) narrated on his father's authority that when the Prophet finished his talbiyah, he beseeched ALLAAH for His good pleasure and for paradise and asked Him to preserve him in His mercy from hell.

[From Shafi-Mishkat]

ZIKAR AND DUA DURING TAWAF

Hadrat Abdullah bin as-Saeed (Radi Allaahu Ta'ala Anhu) narrated that he heard ALLAAH's messenger say between the two corners of the Kaba: Hajr Aswad and Rukn Yamani.

رَبَّنَا اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّفِی الْاٰخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

(O ALLAAH! Bring us a blessing in this world and a blessing in the next and guard us form the punishment of hell)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Prophet as saying, "Seventy Angels have been put in charge of it (i.e. the Rukne Yamani (YAMANI CORNER), so if anyone says:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِیَةَ فِی الدُّنْیَا وَالْاٰخِرَةِ
رَبَّنَا اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا
عَذَابَ النَّارِ (معارف الحدیث بسنن ابن ماجه)

(O ALLAAH, I ask Thee for pardon and well being in this world and the next: Our Lord, bring as a blessing in this world and a blessing in the next and guard us from the punishment of hell), they will say Aameen.

ISTILAM
(Kissing)

Hadrat Abdullah Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet performed the Tawaf of the

House of ALLAAH at the Farewell Pilgrimage on a camel and touched the corner with a crooked stick. [Bukhari & Muslim]

Abis bin Rabia (tabii) has narrated that he saw Umar kissing the stone and saying, "I know for sure that you are stone which can neither benefit nor injure, and had I not seen ALLAAH's messenger kissing you I would not have kissed you. [Bukhari-Muslim]

MULTAZIM

There is a tradition in Sunan Abu Dawud that Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) clung to Multazim in such a way that his chest and face touched it and he had also stretched out his hands on it and said that he had seen that messenger of ALLAAH doing so. [Ma'riful Hadis]

RAMMI AT JUMAR'S

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH threw pebbles at the Jumar on the day of sacrifice in the forenoon, and in the next days of tashrique when the sun had passed meridian. [Bukhari & Muslim]

Salim bin Abdullah narrated about his father (Hadrat) Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) that he used to throw seven pebbles at the nearest Jumar, saying الله اکبر ALLAAH is most great- after throwing each one. He would then go forward in to the interior of the valley and after standing facing the QIBLAH for a long time, making supplication and raising his hands he would throw seven pebbles at the middle one, saying الله اکبر ALLAAH is most great- as often as he threw a pebble. He would then turn to the left and go farther into the valley, and after facing the QIBLAH, making supplication, raising his hands and standing for a long time, he would throw seven pebbles at the JUMARA of the Aqaba from the bottom of the

wadi saying الله أكبر ALLAAH is most great - each time he threw a pebble, but he did not stand beside it. Then he would depart and say, "This is how I saw the Prophet do it." [Bukhari]

DUA (SUPPLICATION) FOR THOSE WHO GET THEIR HEAD SHAVED

Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that at the Farewell Pilgrimage ALLAAH's messenger said "O ALLAAH, have mercy on those who have themselves shaved." The people suggested that he should add those who have clipped their hair. He again said the same words, and when they made the same suggestion, he added "and those who clip their hair." [Bukhari-Muslim]

THE DAYS OF SACRIFICE

Hadrat Abdullah bin Qurt (Radi Allaahu Ta'ala Anhu) narrated the Prophet as saying that the greatest day in ALLAAH's sight is Yaum al-Nahr (the day of sacrifice) and next Yaum al-Qarr (the day of resting) which Saur said was the second day. As such sacrifices should as far as possible, be offered on the 10th of Zul-Hajjah. In case, due to any reason this could not be done, then on 11th of Zul-Hajjah. Although it is permissible to do so on 12th, but it is excellent to do so on 10th or 11th of Zul-Hajjah. [Abu Dawud]

THE SCENE OF THE PROPHET'S OFFERING OF SACRIFICE

Hadrat Abdullah bin Qurt (Radi Allaahu Ta'ala Anhu) has, in continuation of the above, reported a peculiar observation made by him. He says that five or six sacrificial camels were brought to ALLAAH' messenger and they began to draw near to him in the hope that he would sacrifice first. [Abu Dawud]

TAWAF-E-ZIYARAH
(Tawaf of the Visit)

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) and Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that on the day of sacrifice ALLAAH's messenger postponed the Tawaf of the visit till night. [Mishkat]

TAWAF ON A MOUNT

Hadrat Umm Salma (Radi Allaahu Ta'ala Anha) narrated that she complained to ALLAAH's messenger of being ill, and he told her to perform the tawaf behind the people riding. She did so, and ALLAAH's messenger was performing Salaah towards the side of the House and reciting Surah 'Tur. [Bukhari-Muslim]

WOMEN'S NATURAL PERIODS

Hadrat Aisha (Radi Allaahu Ta'ala Anha) narrated: we went out with the Prophet mentioning nothing but Hajj, and when we were at Sarif (a place near at Tan'im) I began to menstruate. The Prophet came in and finding me weeping, he said, "perhaps you are menstruating" When I replied that I was, he said, "That is something ALLAAH has decreed for the daughters of Adam; but do what the pilgrims do, with the exception of Tawaf till you are purified.

[Bukhari-Muslim]

TAWAF-I-WEDA
(Farewell)

Hadrat Haris Saqafi (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: whoever performs Hajj or Umrah must, for his last visit, go to the Baitullah (house of ALLAAH) and perform tawaf, as his last act. [Masnud Ahmad-Ma'riful Hadis]

VISITING THE HOLY TOMB OF THE PROPHET (Sallallaahu Alaihi Wa Sallam)

Hadrat Ibn 'Umar (Radi Allaahu Ta'ala Anhu) traced the following back to the Prophet, "He who performs the Hajj (pilgrimage) and visits my grave after my death will be like him who visited me in my life time." [Baihaqi]

The Prophet is reported to recite:

مَنْ وَجَدَ سَعَةً وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي

(Whoever has the means and fails to visit me does me great unkindness)

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي

(Whoever visits my grave, it becomes incumbent on me to intercede on is behalf).

وَمَنْ زَارَنِي بَعْدَ مَمَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي

(Whoever visits me after my death, will get the same blessing as if he visited me during my lifetime). [Baihaqi-Tabarani]

The Prophet also said,

وَ صَلٰوةٌ فِي مَسْجِدِي بِخَمْسِينَ أَلْفِ صَلٰوةٍ

(Whoever perform one Salaah in my Mosque (Masjidun-Nabi) will get the reward for fifty thousand Salaah). [Ahmad Ibn Hubban]

As such if one has the means to do so one should visit the Holy Tomb of the Prophet and Masjidun-Nabi and receive the blessings.

THE DUA (SUPPLICATION) RECITED BY ONE WHO RETURNS AFTER PERFORIMG HAJJ

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated

that ALLAAH's messenger said: "When you meet one who has performed the pilgrimage, greet him shake hands with him and tell him to ask forgiveness for you before he enters his house, for he has been forgiven."
[Ahmad-Mishkat]

THE NUMBER OF TIMES THE PROPHET PERFORMED PILGRIMAGES (HAJJ OR 'UMRAH)

According to traditions, before the Hijrah (migration) the Prophet performed Hajj two times and according to some three times. The number of times he performed 'Umarh is stated to be four.'
[Bukhari-Madarijum Nubuwah]

THE LAST MESSAGE IN THE LAST HAJJ

The Prophet performed a Hajj in the tenth year after migration. This is termed Hajjatul-Weda and Hajjatul-Islam. During this Hajj, he taught the people the rites and ceremonies of Hajj and said, "It is likely that you may not find me next year. Then he made good bye to all in view of his journey to the next world and concluded the sermon.

DETAILS OF HAJJATUL WEDA

(Extract for a long tradition narrated by Hadrat Jabir (Radi Allaahu Ta'ala Anhu).

The Prophet's departure from al - Madinah.

No sooner, the Prophet announced his intention to perform Hajj, then large numbers came to Madinah. Every one of them had an earnest yearning to accompany him on this blessed journey so that he may be able to follow his footsteps and do exactly what he did and also in the manner he did.

It was Friday the 24th of Zul-Qadah of the 10th year

of Hijrah that the Prophet gave special guidelines for performing Hajj and the journey undertaken to perform it. The day following was Saturday, the 25th of Zul-Qadah of the tenth year of Hijrah when he left the Holy city of Madinah after Zuhar Salaah with a large caravan and said the Asr Salaah on reaching Zul-Hulaifah where he intended to make the first halt and from where he wanted to put on the Ihram. He spent the night there and the next day, i.e. on Sunday, after Zuhar Salaah, he and his companions put on the Ihram (After saying the prayer, he matted his hair with oil, divested himself of his clothes and put on the Ihram). Hadrat Abdullah Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that immediately after saying two Rakaats for Ihram in Masjid Zul Hulaifah he said the first talbiyah. He then mounted his camel and again recited the talbiyah. Thereafter when the reached al-Baida, he again recited the talbiyah loudly:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ۔ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

(I am at Thy service. O Allah! I am here labbaik! At thy calling! There is no partner with Thee! I am here at thy command! Verily thine is the praise, the blessing and the kingdom. There is no partner with Thee!)

Thereafter he set out for Makkah reaching there on the ninth day i.e. 4th of Zul Hijjah. The number of persons accompanying the Prophet on this journey has been mentioned differently in traditions - from thousands to one hundred and forty thousand.

[Ma'riful Hadis]

Visiting the Baitullah (House of ALLAAH)

Tabarani has stated that he entered the Baitullah (House of ALLAAH) through Babu Bani Abd-e-Munaf now known Bani Shaibah. Tabarani stated that as soon as he cast his glance on Ka'bah, he said:

اَللّٰهُمَّ زِدْ بَيْتَكَ هٰذَا تَشْرِيفًا وَّتَعْظِيمًا وَّتَكْرِيمًا وَّمَهَابَةً

(O ALLAAH! Enhance further the dignity, the honour, the greatness and the respect of this house of Thine).

In another tradition, it has been reported that he raised his hands, said the Takbir and recited:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ
اَللّٰهُمَّ زِدْ هٰذَا الْبَيْتَ تَشْرِيفًا وَّتَعْظِيمًا وَّتَكْرِيمًا
وَّمَهَابَةً وَّزِدْ مَنْ حَجَّهٗ اَوِ اعْتَمَرَهٗ تَكْرِيمًا وَّتَشْرِيفًا
وَّتَعْظِيمًا وَّبِرًّا ۔

(O ALLAAH! Thou art-Salam and from Thee is Salam, make us live in peace. O ALLAAH! enhance the dignity, the honour the respect and the grandeur of this house. (O ALLAAH! whosoever performs a Hajj or 'Umrah of Thy House, enhance further his respect, honour and greatness)
When He entered Masjidul Haram, he went forward towards Ka'bah, slightly inclined towards HIJRI Aswad and commenced Tawaf from the right side while Ka'bah was on his left.

His Tawaf

On reaching the Ka'bah, he first kissed the Hajarul aswad and then commenced the Tawaf, three circuits of which he walked with quick steps (indicative of strength and bravery) and during the remaining four circuits he walked as usual. [Zadul Ma'ad]
While performing the Tawaf, he was wearing the wrapping sheet in such a way that one of its ends passed under the armpit and rested on his shoulder. As often as he faced Hajarul Aswad, he pointed to it. He had a crooked stick in his hands with which he touched the Hajarul Aswad and kissing the stick he went ahead. Tabarani has stated on the basis of strong isnad that as often as he touched the Ruknul Yamani, he would say بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ (Bismillah-wa-

ALLAAH-o-Akbar) and when he came to Hajarul Aswad he would say: اللّٰهُ أَكْبَرُ (ALLAAH is great). Then (after completing seven circuits), he went forward to Maqame-Ibrahim and recited:

وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(And take Maqami-Ibrahim as a place of Salaah). [2/125]

There after standing between Maqami - Ibrahim and Baitullah (House of ALLAAH) , he performed two Rakaats,(i.e.he offered two Rakaats for Tawaf).The narrator of this tradition,Imam Jafar as - Sadiq (Radi Allaahu Ta'ala Anhu) states that his father told him that in these two Rakaats, the Prophet recited Surat-ul-Kafiroon(cix) and SuratulIkhlas (cxii).

His Sa'i

He then returned to Hajarul Aswad and kissed it, (the kissing was for Sa'i.Just as before commencing tawaf of Baitullah, Hjarul Aswad is kissed, so it is done before the Sa'i.) after which he went out from a gate (for Sa'i) to as-Safa on coming near to which he recited."

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ

(Verily Safa and - Marwah are among the signs appointed by ALLAAH)-2/158 adding,"I begin my Sa'i from this as-Safa which has been mentioned by ALLAAH in this ayah."So he went first to as-Safa and mounting it till he could see the Baitullah, he stood facing in QIBLAH and busied himself in takbir - wa-tahmid i.e.he declared ALLAAH's unity; proclaimed His greatness and said:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ لَا إِلٰهَ إِلَّا اللّٰهُ
وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ
وَحْدَهُ

(There is no god but ALLAAH alone who has no partner, to Him belongs the dominion, to Him praise is due, and He is Omnipotent, there is no god but ALLAAH alone who alone has fulfilled His promise, helped His servants and routed the confederates. He then made supplication in the course of that he said these words three times. He then descended and walked towards al-Marwah, and when his feet came down into the bottom of the valley he ran and when began to ascend he walked till he reached al-Marwah. There he did as he had done at al-Safa (i.e. repeated the same words).

Stay in Mina

When Yaumul-tarwiyah (8th of Zul-Hijjah) came he mounted his camel and set out for Mina. Reaching there he (including his companions) said Zuhr Salaah, Asr Salaah, Maghrib Sallaah Isha Salaah and Fajr Salaah in Masjidul Khaif, "After the Fajr Salaah he stayed in Mina for a short while till the sun rose and he set out for Arafah.

His khutbah (sermon) and Waquf (standing) at 'Arafah. The khutbah of Hajjatul Weda.'

There is a long tradition from Hadrat Jabir (Radi Allaahu Ta'ala Anhu) in which he has given details of Hajjatul Weda. About the rites performed on 9th of Zul-Hijjah he says," When the sun had passed the meridian, he ordered al-Qaswa to be brought, and it was saddled for him he went down into the valley and addressed the people saying, "O men! your lives and your property must be respected by one another (i.e. shedding anybody's blood without reason or excuse, taking anybody's property through unlawful means are forbidden to you for all the time to come) like the sacredness of this day of yours, in this month of yours, in this town of yours (you consider, shedding of blood without any reason and taking anybody's property as haram).

Carefully note it that any thing pertaining to pre-Islamic period (all matters before the advent of Islam) has been put under my feet (I announced their end and abolition), and claims for blood vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood vengeance I remit is the son of Rabbia bin al-Haris who has suckled among the Banu Sa'd and killed by Huzail. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of Abbas bin Abdul Muttalib, for it is all abolished.

O men! show fear towards ALLAAH regarding women, for you have got them under ALLAAH's Security, and have the right to intercourse with them under ALLAAH's word. They must not bring into your houses anyone whom you dislike, but if they do that then as admonition you can give them some minor punishment. You are responsible for providing them with their food and clothing in a befitting manner. I have left among you something, i.e. ALLAAH's book, by which, if you hold to it, you will never again go astray, (on the day of judgement) you will be asked about me, so what will you say?" They replied, "We testify that you have conveyed and fulfilled the message and given counsel." Then raising his forefinger towards the sky and pointing it at the people, he said, "O ALLAAH, be witness, O ALLAAH, be witness," saying it three times. Bilal (Radi Allaahu Ta'ala Anhu) then said the AAZAN, and the IQAMAH, and he said the Zuhar Salaah, he then said the IQAMAH and he performed the Asr Salaah, engaging in no Salaah between the two.

His Waquf (Standing) at Arafah

He then mounted his camel and came to the place of standing, making his she-camel, al-Qaswa turn its back to the rocks and having the path taken by those who went on foot in front of him. He faced the qiblah and remained standing till sunset when the yellow

light had somewhat gone and the disk of the sun had disappeared. He then left for Muzdalifah.

Stay and Standing at Muzdalifah

At Muzdalifah he said the Maghrib Salaah and Isha Salaah with one Aazan and two Iqamah without saying sunnat or nafl Rakaats between them.

He then lay down till down and said the Fajr Salaah with an Aazan and Iqamah when the morning light was clear. He then mounted al-Qaswa and when he came to al-Mashar-al Haram (a hillock near al-Muzdalifah) he faced the qiblah, supplicated ALLAAH and busied himself in takbeer, tahmid and tamjid: and kept standing till the daylight was very clear. He then went quickly before the sun rose, taking al-Fazal bin Abbas up behind him, and came to the valley of Muhassir (between Muzdalifah and Mina). He urged the camel a little and following the middle road which comes out at the biggest Jamrah, he came to the Jamrah which is beside the tree.

His Ramyul Jumra

At this he threw seven pebbles, saying الله اكبر each time he threw a pebble. He threw them from the bottom of the valley.

His Khutbah at Mina

After finishing Ramyul Jumra he returned to Mina and delivered an eloquent and meaningful khutbah in which he made known the dignity and grandeur of Yaum al-Nahr (day of sacrifice) and its meritoriousness in the sight of ALLAAH and emphasized the excellence of Makkah over all places on the earth. He then exhorted the people to listen to those who rule according to the principles of the QURAAN and to

obey them. He also urged them to learn the rites and ceremonies of hajj from him, saying that he might not be able to perform hajj the following year. He also cautioned them not to revert to 'kufr' after his demise and shed each other's blood. Then he commanded the people to convey his message to him who is absent saying that there are people whom when the teaching is made known, they retain it better than the listeners (i.e.,. they possess grasp and good understanding). He also said that no one should put his body and soul to hardship. ALLAAH, the great, (for the sake of his khutbah) enhanced the hearing of the people so much so that dwellers of Mina heard his khutbah sitting in their own houses.

His sacrifice

He then went to the place of sacrifice and sacrificed sixty three camels with his own hand. He then gave some remainder to Hazrat Ali (Radi Allaahu Ta'ala Anhu) and he shared with him in his sacrificial animals. He then ordered that a piece of meat from each of the sacrificed camel should be put in a pot, and when it was cooked the two of them ate some of it and drank some of its broth.

His having the head shaved

Hadrat Anas bin Malik (Radi Allaahu Ta'ala Anhu) narrated that when the Prophet came to Mina he went to the Jamrah and threw pebbles at it, after which he went to his lodging in Mina and sacrificed the animals marked for this purpose. He then called for a barber, and turning his right side to him, he let him shave him. He then called Abu Talha Ansari (Radi Allaahu Ta'ala Anhu) and gave him what had been shaved off, after which he turned his left side telling the barber to shave him, and when he had done so, he gave to Abu Talha what had been shaved off and told him to divide it among the people. [Bukhari and Muslim]

Tawaf Ziyarah and Zam Zam

Then ALLAAH's Messenger mounted, and going quickly to the Baitullah (House of ALLAAH), said the Zuhr Salaah in Makkah. He came to the Bani Abdul Muttalib who were supplying water at zam zam said, "Draw water, Bani Abdul Muttalib were it not that people would take from you the right to draw water, I would draw it along with you." So they handed him a bucket and he drank from it.

His last khutbah and return to Madinah

The Prophet (Salalahu Alaihi Wa sallam) had delivered a khutbah at Mina before nahr (sacrifice). A second khutbah was delivered during the middle of the tashriq days. In this he said, Today is the middle of the tashriq days and this place is Masharul Haram. He further said, "Probably I might not be able to meet you again. Note it carefully that your lives, property and honour must be regarded by you with a sacredness like that of this day of yours in this town of yours in this month of yours. You must meet your Lord, and He will ask you about your deeds. Beware, let him who is near should convey it to one who is away. Beware, have I delivered the message?

Tawaful Weda (Farewell Tawaf)

During the two days (in Mina) the Prophet was not anxious to return. He even deferred it to the third day and completed the three days of Ayyamut Tashriq, i.e. on the 13th of Zul Hijah, and the day being Tuesday, he set out for al-Muhassab (A valley between Makkah and Mina, so called because of the pebbles in it). Here he said Salatul Zuhr, Salatul Asr, Salatul Maghrib and Salatul Isha, after which he had a sleep. He then rode to Baitullah (House of ALLAAH) and performed the Tawaf-ul-Weda at the fall of the night. In this Tawaf he did not perform Ramel.

Thereafter he left for Madinah.

ZAKAT AND SADQAH

THE SWEETNESS OF ZAKAT

Hadrat Abdullah bin Muawiyah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: There are three acts which when one does he would taste the sweetness of faith: Worshipping ALLAAH alone, believing that no one other than ALLAAH is fit to be worshipped, and so paying Zakat on one's wealth every year that his self urges him to it and feels happy (instead of restraining it).

NOTE: The rank of Zakat is evident from its being mentioned together with tauhid and its effect from the fact that it augments the delight of Iman.

Warning to the defaulters of Zakat

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said, "If ALLAAH gives someone prosperity and he does not pay the Zakat on it, his prosperity will be made to appear to him on the day of resurrection as a large bald snake with black spots over its eyes. It will be put round his neck on the day of resurrection and then seize his jaw then say, I am your property: I am your treasure - He then recited:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ (إلى) يَوْمَ الْقِيَامَةِ

(And let not those who hoard up which ALLAAH hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. [Quraan iii/180] [Bukhari Nasa]

EXHORTATION FOR TARGHIB

Hadrat Asma daughter of Abu Bakar-As-Siddiq (Radi Allaahu Ta'ala Anhu) reported ALLAAH's Messenger as saying, "Spend, do not calculate (i.e. do not be anxious as to how much you have and how much you are giving in the way of (ALLAAH) and so have ALLAAH calculating against you, do not hoard and have ALLAAH hoarding for you (i.e. the doors of mercy and blessings are closed on you), but give such small amounts as you can. [Bukar Muslim]

THE BLESSING OF SADAQAH

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger said, "Sadaqah appeases the Lord's anger and averts an evil death. [Tirmiz]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, "Give the Sadaqah without delay, for it stands in the way of calamity.

Hadrat Abû Hurairah (Radi Allaahu Ta'ala Anhu) reported ALLAAH's Messenger as saying, "Sadaqah does not reduce property, ALLAAH increases the honour of him who forgives another, and no one will humble himself for ALLAAH's sake without ALLAAH exalting him. [Muslim]

Hadrat Anas bin Malik narrated that the Prophet said, "There are seven things which continue to be rewarded even after one's death while he himself remains lying in the grave: One who taught religion or dug a canal or well or planted a tree or built a mosque or left a copy of Holy QURAAN in legacy or left behind descendants who pray for his sins to be pardoned. (Targhib) Ibn Majah, in the above tradition has mentioned sadaqah and building a rest house for travellers instead of planting a tree and digging a well. [Targhib]

The above tradition indicates the merits of establishing religious institutions and works of public welfare.
[Hayatul Muslimin]

People to Whom sadqah should be given

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH said, "The poor man (miskin) is not the one who goes round the people and is dismissed with one or two morsals, one or two dates but is he who does not get enough to satisfy him, is not taken notice of so that the ALMS may be given to him, yet does not get up and beg from people. [Bukhari and Muslim]

Keeping one's needs to one's self

Hadrat Abdullah ibn Mas'ud (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "If one who is afflicted by poverty refers it to men, his poverty will not be brought to an end: but if one refers it to ALLAAH, He will soon give him sufficiency, either by a speedy death or by sufficiency which comes later." [Abu Dawud]

Hadrat Umar bin al-Khattab (Radi Allaahu Ta'ala Anhu) narrated: The Prophet was giving me something and I requested him to give it to some one who had more need of it then me, but he said, "Take it, keep it with your property and give it as sadaqah. Take what comes to you when you are neither avaricious nor begging, but in other circumstances do not let your desire go after it. [Bukhari and Muslim]

The reality about sadqah

Hadrat Abu Zar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying "When you smile in you brother's face, or enjoin what is reputable, or forbid what is objectionable, or direct some one who

has lost his way, or help a man who has bad eyesight, or remove stones, thorns and bones from the road, or pour water from your bucket into your brother's, it counts to you as sadaqah." [Tirmiz]

Hadrat Abu Mas'ud al-Ansari (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH said, "When some one spends on his family seeking his reward for it from ALLAAH, it counts to him as sadaqah.

[Bukhari - Muslim]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said. If any one has three daughters and he teaches them good manners, is sympathetic towards them, and supports them, then, surely he becomes entitled to Paradise. Someone than asked, O Apostle of ALLAAH, if someone has only two daughters? He replied, Yes, even if he has only two.* Some people took an impression that his answer would have been similar if he were questioned about one daughter only. Tabaran has added That he also gets them married.' [Ahmad, Baza,Tabarani]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH Said, "If any Muslim plants some thing or sows seed from which man, bird, or beast eats, it counts as sadaqah from him." [Bukhari]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) asked ALLAAH's messenger what kind of sadaqah was most excellent and he replied, "What a man with his little property can afford to give; and begin with those for whom you are responsible." [Abu Dawud]

SADQAH FOR EVERY JOINT OF THE BODY

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated ALLAAH's messenger as saying, "Every one of the children of Adam has been created with three hundred and sixty joints, so he who declares ALLAAH's sovereignity,

praises ALLAAH, declares that He is the only ALLAAH, glorifies ALLAAH, asks forgiveness of ALLAAH, each one of these acts counts as a sadaqah. Similarly removing a stone, a thorn or a bone from people's path counts as sadaqah.

The Prophet (Sallallaahu Alaihi Wa Sallam) has said that if you cannot do anything else, then at least help the helpless and needy. [Bukhari]

He also exhorted to guide anyone who has lost his way or who is blind. [Timiz]

He has also said that one who removes a thom from the path while walking, ALLAAH appreciates his good deed and pardons his sins. [Tirmizi]

Isal-e-Sawab (conveying reward of virtuous deeds) is sadqah

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that a man came to the Prophet and said, "My father is no more and he has left some property / wealth in legacy about which he has not willed any thing. If I give some of it as sadaqah on his behalf, will it serve a means for the expiation of his sins and salvation. He said Yes (One should hope this from ALLAAH).

HIJRAH
JIHAD AND SHAHADAH

HIJRAH
(Migration)

Hadrat 'Umar bin al-Khattab (Radi Allaahu Ta'ala Anhu) narrated that he heard the Prophet as saying, "All human actions depend on intentions, and man only gets the fruit of what he has intended. So if anybody migrated for the sake of ALLAAH and his Prophet,

then his migration was really for the sake of ALLAAH and His Prophet. If any one migrated for any worldly gain or for the sake of marrying a woman then his migration will be regarded for that purpose alone.

[Bukhari, Muslim]

JIHAD
(Fighting in a holy war)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said that ALLAAH says, (Hadis-e-Qudsi -Divine), "Who has left his home for fighting in my cause, believing in Me and testifying My Messengers - his protector is ALLAAH Who will either give him entrance to Paradise (if he has died as a martyr) or return him triumphant to his home (from where he went out for Jihad) with a reward of booty." By Him in whose hand my soul is, no one is wounded in ALLAAH's path, without coming on the day of resurrection with his wound spouting blood, the colour being that of blood but the fragrance being that of musk. And by him in whose hand my soul is, were it not that men among the believers are not satisfied with remaining behind me when I cannot get mounts for them, I would not stay behind when an expedition goes out in ALLAAH's path. By Him in whose hand my soul is, I wish I was killed in ALLAAH's path and brought to life, then be killed and brought to life, then be killed and brought to life, then be killed."

[Ma'arif-ul-Hadith, Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "He who dies without having thought of fighting in His cause and preparing for it will die guilty of a kind of hypocrisy."

EXPLANATION

This means that a man's life in which, in spite of

declaration of faith, he does not get an opportunity to participate in Jihad or he does not have a yearning for such participation, is a life of hypocrites; and one who leaves the world in such a state, leaves the world with a sign of hypocrisy.

SHAHADAH

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Whoever sincerely desires martyrdom, gets the rank of a martyr even if he is not killed. [Muslim]

Hadrat Jabir bin Atik (Radi Allaahu Ta'ala Anhu) narrated (in a long tradition) that the Prophet said, "There are seven types of martyrdom apart from being killed in ALLAAH's path. (1) Those who die of plague (2) those who die of drowning (3) those who die of pleurisy (4) those who die of internal complaint, (5) those who are burnt to death (6) those who are killed by a building falling on them (7) and women who die while pregnant are martyrs.

[Malik Abû Dâwûd Nasâ]

CHAPTER 3

MUAMALAT
DEALINGS WITH ONE ANOTHER

HUQOO - QUN NAFS
(Rights of the body)

Hadrat Abdullah bin Amr bin al-As (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) saying to him, "Have I not been informed Abdullah, that you fast during the day and get up at night for prayer. "When he replied that was so, he said, "Do not do it. Fast and break your fast, get up for prayer and sleep, for you have a duty to your body, to your eye, to your wife and to your visitors. [Bukhari, Muslim]

Hadrat Amr bin Maimun al Aud (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said to a man in the course of an exhortation, "Get hold of five things: before five others: your youth before your old age; your health before your illness, your affluence before your poverty, your prosperity before your adversity, and your life before your death. [Tirmizi]

Hadrat Abu Darda (Sallallahu Alaihi Wa Sallam) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "ALLAAH has sent down both the disease and the cure, and he has appointed a cure for every disease, so treat yourselves medically but use nothing unlawful. [Abu Dawud]

It has been reported that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said that circumcision, shaving the pubes, clipping of the moustaches and

removing the hair in the armpits are the call of human nature. These should not be left unattended for more than forty days.

Rights of parents

1. Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Be kind to your parents so that your offspring my be kind to you."
[Al-Adaul Mufrid]

2. Hadrat Abdullah bin Mas'ud (Radi Allaahu Ta'ala Anhu) said: I asked the Prophet (Sallallahu Alaihi Wa Sallam) which action is dearest to ALLAAH and he replied, "Prayer at its proper time." I asked what came next, and he replied that it was kindness to parents. I asked what came next and he replied that it was Jihad in ALLAAH's path.
[Bukhari, Muslim]

3. It has been reported in traditions that one who wishes to have his provision enlarged and his term of life prolonged should be kind to his relatives and join ties of relationship and should treat his parents well. [Musnad Ahmad, Al-Adabul Mufrid]

4. It has been reported in another tradition that ALLAAH's good pleasure lies in parent's good pleasure and ALLAAH's displeasure results from parent's displeasure.

5. Associating anything with ALLAAH and disobedience to parents tops the list of major sins.
[BukhAri-Muslim]

6. One of the three persons for whom paradise has been declared forbidden is one who is disobedient to his parents.

7. The punishment of all sins can be deferred (to the hereafter) except being undutiful to parents for punishment is given in this life.

8. One of the finest acts of kindness is for a man to treat his father's friends in a kindly way after he has departed. [Muslim]

9. One who after the death of his parents, repays the debt incurred by them and fulfills the vow made by them, will be treated by ALLAAH as obedient to his parents even though he might have been disobedient to his parents during their life time. But if one who, after the death of his parents does neither repay the debt incurred by them and nor fulfills the vow made by them, will be treated by ALLAAH as disobedient to his parents even though he might have been obedient to them during the life time.

Kindness towards mother

10. Bahz bin Hakm (Rehmatullah Alamin) on his father's authority said his grandfather told that he had asked ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) to whom he should show kindness. He replied "to your mother." He asked who came next and he repied, "Your mother." He asked (third time) who came next and he replied, "Your mother". He asked (fourth time) who came next and he replied "Your father, then your relations in order of relationship." [Tirmizi Abu Dawud]

11. Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said, "If anyone obeys ALLAAH regarding his parents in the morning, two gates of paradise will be opened for him in the morning and if there is only one parent, one gate will be opened; but if anyone disobeys ALLAAH regarding his parent's in the morning

two gates of hell will be opened. "A man asked if that applied even if they treated him wrongfully and he said, "Even if they treat him wrongfully, even if they treat him wrongfully, even if they treat him wrongfully, even if they treat him wrongfully, even if they treat him wrong fully."

12. Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said, "May he be humbled; may he be humbled, may he be humbled!" He was asked about whom he was speaking and he replied, "The one whose parents or one of them are alive in their old age and he does not enter paradise by serving them. [Muslim]

13. Hadrat 'Abdullah Ibn 'Abbas (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "No dutiful son gives his parents a kind look without ALLAAH recording to his credit an approved pilgrimage for every look. He was asked if that was so even if he gave a hundred looks daily and he replied, Yes, ALLAAH is most great and most gracious." [Muslim]

14. Some one came to the Prophet (Sallallahu Alaihi Wa Sallam) and asked "Messenger of ALLAAH I have wealth and my father is in need of it." He replied, "Your wealth and you are for your parents. Certainly your children are your lawful earnings, so you can eat form the earnings of your offsprings without any formality. [Ibn Majah, Abu Dawud]

Rights of parents after their death

15. Hadrat Abu Usaid As Said (Radi Allaahu Ta'ala Anhu) narrated; While we were with ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) a man of Banu Salma came to him and said, "Messenger of ALLAAH, is there any kindness left that I can do to my parents after their death? He replied,

"Yes, you can invoke blessings on them, ask forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friends." [Abu Dawud - Ibn Majah]

16. Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "If the parents of a man die or one of them dies, and he has been undutiful to them, he should keep making supplication and asking forgiveness for them till ALLAAH records that he is dutiful! [BukhAri]

17. Hadrat Abu 'Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "One of the finest acts of kindness is for a man to treat his father's friends kindly after he has departed." [Muslim]

Rights of the friends of the parents

18. The Prophet (Sallallahu Alaihi Wa Sallam) is narrated (to have narrated), "Be courteous to your father's friend. Do not severe ties with them, lest (due to this action ofyours) ALLAAH, the great should extinguish your light. [Adabul Mufrid]

Reviling the parents

Hadrat 'Abdullah bin 'Amr (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "A man's reviling his parents counts one of the serious sins." He was asked Messenger of ALLAAH does a man revile his parents? and he replied, "Yes, he reviles the father of a man who then reviles his father; and he reviles a man's mother, and he reviles his." [Bukhari]

Rights of husband and wife

Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) used to divide his time among his wives equally and say, "O ALLAAH, This is my division concerning what I possess, so do not blame me concerning what Thou possessest (love) and I do not." [Tirmizi]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that when ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) was asked which woman was best he replied, The one who pleases (her husband) when he looks at her, obeys him when he gives a command and does not go against his wishes regarding her person and property by doing anything of which he disapproves. [Nasai, Baihaqi]

In another traditions it has been reported that when a man is out of station, it is the duty of his wife to keep watch over his household and everything else that is his trust. [Abu Dauwd]

Hadrat Hakm bin Muawiyah al-Quraish quoted his father as telling that he asked, "Messenger of ALLAAH, what right can any wife demand of her husband?" He replied "That you should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and not revile her or separate from her except in the house. [Abu Dawud]

Hadrat Umm Salama (Radi Allaahu Ta'ala Anha) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Any women who dies when her husband is pleased with her will enter paradise." [Tirmizi]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "There are four characteristics which are of such a

nature that one who has been given them has been endowed with what is best in this world and the next: a thankful heart, a tongue which makes mention of ALLAAH, a body which shows endurance during trial, and a wife who is not unfaithful to (her husband) in her person or property." [Baihaqi]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that on a woman, the topmost right is that of her husband while on a man, the topmost right is that of his mother.

Hadrat Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "There are three persons whose prayer is not accepted: One who exercises control over others and they are displeased with him, a women whose husband is displeased with her and she lies in deep slumber, and one who breaks ties of relationship with his brother." [Bukhari]

Hadrat Mu'az bin Jabal (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: It is not lawful for a believing woman to admit a person in her husband's house whose entry is disliked by her husband, or to come out of her house in a manner displeasing to her husband. And a woman should not obey any body else in the matter relating to her husband.

It has been reported that the Prophet (Sallallahu Alaihi Wa Sallam) said, "When a man rouses his wife from sleep and both of them offer two Rakaats of salat then the name of the man is recorded with the men who remember ALLAAH and the name of the woman is recorded with those women who remember ALLAAH. [Abu Dawud]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH (Sallallahu Alaihi

Wa Sallam) as saying, "When a man has two wives and he does not treat them equally he will come on the day of resurrection with a side hanging down." [Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "When a women observes the five times of prayer, fasts during Ramadhan, preserves her chastity and obeys her husband, she may enter by any of the gates of paradise she wishes. [Abu Nu'aim]

The Prophet (Sallallahu Alaihi Wa Sallam) said, "ALLAAH will not even cast a glance on a women who is ungrateful to her husband although a women cannot remain indifferent to her husband at any time. [Nasai]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated, the Prophet (Sallallahu Alaihi Wa Sallam) used to say, "After fear of ALLAAH the most blessed and useful bounty that a man may possess is a good wife who willingly obeys him if he gives her a command, pleases him when he looks at her, is true to him if he adjures her to do something and is sincere towards him regarding her person his property if he is absent. [Ibn Majah]

Rights of children

Holy Prophet (Sallallahu Alaihi Wa Sallam) has said:

1. O Muslims, ALLAAH desires that you should do justice in dealing with your children. [Tabarani]

2. A Muslim who disciplines his female child well gives her good education and spends liberally in her upbringing, will be safe from the fire of hell. [Tabarani]

3. Muslims, discipline your children well. [Tabarani]

4. A father gives his son nothing better than a good education. [Mishkat]

5. Amr bin Shuaib said on his father's authority that his grandfather reported ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying,"Command your children to observe prayer when they are seven years old, and beat them for (not observing) it when they are ten years old, and do not let (boys and girls) sleep together when the reach this age." [Mishkat]

6. On the day of resurrection you will be called by your names and your father's name, so give yourselves good names. [Abu Dawud]

7. "ALLAAH likest that name most who expresses servitude to Allah and His praise!" [BukhAri]

8. "Spending on one's family members occupies the first priority essential, then on relatives in order of relationship."

9. Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Of a dinar you spend as a contribution in ALLAAH's way to set free a slave, or as a sadaqa to a poor man, or in support of your family, the one spent in support of your family produces the greatest reward. [Muslim]

According to the above traditions spending on the family members is a devotion and has its reward. Therefore one should not be harsh on them.

The names of the offspring and discipline

10. Hadrat Abu Wahb al-Jashami (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Call yourselves by the names of the prophets. The names dearest to ALLAAH are Abdullah and Abdur Rahman; the truest are

Haris and Hammam." [Abu Dawud, Nasai]

11. Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "If three children of a Muslim die before reaching the age of maturity then ALLAAH admits him in Paradise due to His being more merciful on the Children. [BukhAri]

Upbringing the daughters

12. It has been reported in traditions that when a female child is born to some one, ALLAAH sends down angels to his house who come and say "O Men of the house peace be on you." They take the female child under their wings and stroking their hands on her head say, "This is a weakling who has come forth from a weakling. Whoever looks after and brings up this female child, ALLAAH's help will be with him till the day of resurrection." [Tabarani]

13. The Prophet (Sallallahu Alaihi Wa Sallam) said, "If any one has suffered at all respecting these girls and treats them well, they will be a covering for him from hell. [Mishkat]

Pious offspring

14. Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger said, "When a man dies no further reward is recorded for his actions, with three exceptions: sadaqah which continues to be supplied, or knowledge from which benefit continues to be reaped, or the prayers of a good son for his dead father. [Muslim]

WILL

15. It is the duty of a Muslim man who has something

which is to be given as a bequest not to have it for two nights without having his will written regarding it.

16. It is in the traditions of the Holy Prophet that if you give something to one of your sons then you must gives something similar to your other son. [Tirmizi]

Unlawful Will

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "A man and a woman act in obedience to ALLAAH for sixty years then when they are about to die they cause injury to some of their inheriters by their will, so they become marked off to go to hell." Then Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) recited:

مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ .....

وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ

(After a legacy which you bequeath or a debt, causing no injury .... that is a mighty success. [iv/12] [Ahmad]

The rights of brothers and sisters

Hadrat Said bin al-As (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "What is due to the eldest brother from the youngest is the same as what is due to a father from a son." [Mishkat, Haqat -ul- Muslemeen]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said,"... and if any one cares for three girls or a like number of sisters, training them and showing kindness to them till ALLAAH enriches them (i.e. till ALLAAH gives them property, or a husband, or causes them to die), then he and I will be together in paradise (like these two fingers) and he pointed to his forefinger and middle finger. The some holds true for bringing up one daughter or one sister. [Adabul Mufrad]

The rights of an orphan

Kindness towards orphans

Hadrat Sahl bin Sa'd (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "I and the one who takes responsibility for an orphan, whether of his own kind or of others, will be in paradise thus," and he pointed to his forefinger and middle finger with a slight space between them!

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "The best house among the Muslims' is one which contains an orphan who is well treated, and worst house among the Muslims is one which contains an orphan who is badly treated." [Ibn Majah]

Those who utilize the property of an orphan will be raised from their graves in such a manner that flames of fire will be coming out of their mouths. [Abu Yala]

Upbringing of an orphan

Hadrat Auf bin Malik al-Ashjai (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "I and a women whose cheeks have become black (because of the distress she has endured) shall on the day of resurrection be like these two (Yazid bin Zurai' pointing to the middle and forefinger), i.e. a women of rank and beauty who has been bereft of her husband and devotes herself to her fatherless children till they go their separate ways or die." [Abu Dawud]

Affection with an orphan

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa

Sallam) as saying "If any one strokes an orphan's head, doing so only for ALLAAH's sake, he will have blessings for every hair over which his hand passes; and if anyone treats well an orphan girl or boy under his care, he and I shall be like these two in paradise, putting two of his fingers together. [Ahmad, Tirmizi]

Kindness

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "Learn enough of your genealogies to show what ties of relationship you should join, for joining ties of relationship is a means of producing love in a family, increasing wealth and prolonging life."

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that a man said, Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam), "I have relatives with whom I try to unite ties of relationship but who sever relations with me, whom I treat kindly but who treat me badly, with whom I am gentle but who are rough to me." He replied, "If you are as you say it is as if you are throwing hot ashes in their mouthes (i.e. your kindness towards them is Haram and is like fire in their stomachs) and you will not be without a supporter against them from ALLAAH as long as you do so.
[Muslim]

The Prophet (Sallallahu Alaihi Wa Sallam) was heard as saying, "The actions of people are presented before the Majesty of ALLAAH during the night between Thursday and Friday and ALLAAH does not accept the actions of those who severe ties of relationship. [Al-Adabul Mufrid]

In a *MARFU'* tradition, Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH' s Messenger (Sallallahu Alaihi Wa Sallam) as saying, "There are three such characteristics that any one who possesses

them, ALLAAH will take account from him with ease and convenience and will admit him in paradise through His mercy, "On being asked as to what are they, he replied, "One who deprives you, and you give him, one who severs ties of relationship from you, and you join them one who oppresses you, and you forgive him. When you will do so then ALLAAH will admit you in paradise." [Al-Adabul Mufrid]

The sayings of the Prophet (Sallallahu Alaihi Wa Sallam) are that good treatment towards near relatives prolongs life and giving charity secretly eases the anger of ALLAAH.

Hadrat 'Abdur Rahman bin 'Auf (Radi Allaahu Ta'ala Anhu) reported that he heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say that ALLAAH who is blessed and exalted has said, "My name is Allah, and my name is 'Rehman' (the Compassionate One). This word has been derived from "Rahm". He who enjoins relationship, I shall be with them but him who severs them I shall cut off." [Abu Dawud]

In the night of 15th of Shaban, almost all are set free (i.e. their sins are forgiven) excepting one who severs ties of relationship; one who is disobedient to his parents, and one who is a habitual drunkard. These are not set free even in that night. [Abu Dawud]

Rights of a neighbour

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger said, "By Him in whose hand my soul is, a man does not believe till he likes for his neighbour what he likes for himself." [Muslim]

According to a tradition, the rights of a neighbour are:

1. He should be visited if he falls ill.

2. His bier should be followed if he dies.

3. He should be given loan, if he so desires.

4. He should be clothed if he has none.

5. He should be congratulated if there is occasion for that.

6. He should be consoled if a calamity befalls him.

7. One should not raise his house higher than that of his neighbour so that he may not be deprived of air, and

8. One should not give trouble to his neighbour by the smoke of his kitchen. [Tabarani]

It has been reported that the Messenger of ALLAAH (Sallallahu Alaihi Wasallam) narrated, "When a Muslim dies and three of his neighbours confirm his godliness then ALLAAH the Almighty says, I accept the testimony of the people according to their knowledge and I forgive whatever I know (about him)." [Musnad Ahmad]

The rights of friend

Hadrat Ibn 'Aun (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Do not show respect to your friend in a manner which may be unpalatable for him." (Treat people according to their stations)

The rights of a Muslim brother

Security of a Muslim

Hadrat 'Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) narrated, "A perfect Muslim is one from whose

assault by his tongue and hand, all the Muslims are safe and a true Muhajir (immigrant) is one who abandons every thing forbidden by ALLAAH."

[BukhAri, Muslim]

Separating friends

Hadrat Abdur Rahman bin Ghanm (Radi Allaahu Ta'ala Anhu) and Asma, daughter of Yazid, narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "The best servants of ALLAAH are those who when they are seen cause ALLAAH to be remembered (i.e. their very presence exerts an influence and makes people think of ALLAAH); and the worst servants of ALLAAH are those who go about slandering, who separate friends and seek to distress the upright."

[Ahmad and Baihaqi]

Disappointing friends

Hadrat Ibn 'Abbas (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "Don't unnecessarily argue with your brother; do not cut such jokes with him (that hurt him); don't make him a promise which you break. [Tirmizi]

Hadrat Zaid bin Arqam (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "When a man makes a promise to his brother to come to him at an appointed time with the intention of fulfilling it, but is not able to fulfil it and does not come at the appointed time, he is guilty of no sin." (This means that there was some said valid reason for not coming). [Abu Dawud]

Tendering advice

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "When any one of you seeks an advice from his Muslim brother, he should tender his advice." [Ibn Majah]

Mercy on People

Hadrat Jarir bin 'Abdullah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "ALLAAH does not show mercy to him who does not show mercy to others." [BukhAri, Muslim]

Thinking others low

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "This is enough evil for a man that he regards his brother Muslim as petty (i.e. if he only has this evil, then there is no dearth of evil in him); all the things of such a Muslim are haram (unlawful) for another Muslim, his body, his property and his prestige (i.e. neither it is lawful to injure him physically nor to cause a damage to his property; nor to injure his honour, viz to lay open his shortcomings, to backbite etc). [Muslim]

Seeing a friend

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "If any one visits a person who is ill or visits him even otherwise Allah says you are good and your visiting (your brother) is also good and you have made an abode for yourself in paradise!" [Ibn Majah]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "A Muslim has six duties towards another Muslim, "When asked what they were he replied:

1. When you meet him salute him:

2. When he invites to you, accept it:

3. When he asks your advice give advice to him:

4. When he sneezes and says Al-Hamdu Lillah (praises ALLAAH) say Yerhamuk - allah (May ALLAAH have mercy on you):

5. When he is ill, visit him; and

6. When he dies go with his Janaza (funeral party).

Severing the ties of relationship

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "It is not allowed to a believer to keep apart from a believer for more than three days. If three days pass he should meet him and give him salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin and the one who gives the salutation will have come forth from the sin of keeping apart." [Abu Dawud]

The right of the honour of a muslim

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "No Muslim will desert a man who is a Muslim in a place where his respect may be violated and his honour aspersed without ALLAAH most high deserting him in a place where he needs and seeks His help; and no Muslim man will help a man who is a Muslim where his honour may be aspersed and his respect violated without ALLAAH helping him in a place where he needs and seeks His help." [Abu Dawud]

Rights of paths

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam), said "There is no good in the roads except for one who guides people on their way, returns salutations, casts down his eyes, and helps in loading animals." [Mishkat]

The rights of sick

Visiting the sick

Hadrat Abu Said (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "When you go to visit a sick person express a hope that he will live long. That will not avert anything, but it will comfort him." [Tirmizi]

The Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said, "The best type of visit to the sick is when one gets up and departs soon." [Baihaqi]

The rights of destitutes

Hadrat Anas (Sallallahu Alaihi Wa Sallam) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "ALLAAH, most high says that He is responsible for the maintenance and sustenance of one who takes upon himself the maintenance of one of My created beings who has no one to look after him." [Khatib]

The rights of animals

The Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said that feeding and watering every living being who is susceptible to hunger and thirst has a reward. [BukhAri, Muslim]

The rights of the ruler and the subjects

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "The Sultan is ALLAAH's shade on the earth to which each one of his servants who is wronged repairs. When he is just he will have a reward, and it is the duty of the common people to be grateful; but when he acts tyrannically, the burden rests on him, and it is the duty of the common people to show endurance.

Hadrat Abu Umamah (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said "O Muslims! Do not find faults with your rulers but pray to ALLAAH for their well being for in that lies your own well being. [Tabarani]

Hadrat Abdullah ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "O Muslims! Each of you is a shepherd and every one of you is responsible for his flock. One who is imam (ruler) over the people is a shepherd and is responsible for his flock: a man is a shepherd in charge of the inhabitants of his house-hold and he is responsible for his flock; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock.

[Bukhari, Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "O Muslims, if your rulers are benign and your moneyed people are generous and the basis of your transactions is mutual consultation, then your remaining on the surface of the earth is better than your going into its belly. But if your rulers are miserly and the settlement of your transactions, depends on the advice of women, then it is better for you to get into the belly of the earth than to remain on it.' [Tirmizi]

Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Hearing and obeying are the duty of a Muslim both regarding what he likes and what he dislikes, as long as he is not commanded to perform an act of disobedience to ALLAAH, in which case he must neither hear nor obey." [Bukhari, Muslim]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "No obedience is to be given in the case of an act of disobedience to ALLAAH; obedience is to be given only regarding what is reputable." [Bukhari, Muslim]

Hadrat Umm -e- Salma (Radi Allaahu Ta'ala Anha) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said "Some such persons will be appointed over you as your rulers, who will do good deeds as well as bad deeds so he who expresses disapproval is guiltless and he who feels disapproval is safe, but he who is pleased and follows them will bear a share in his guilt." His hearers interrupted, "Shall we not fight with them?" He replied, "No, as long as they offer prayers: no, as long as they offer prayers. [Mishkat]

Hadrat Wail bin Hujr (Radi Allaahu Ta'ala Anhu) narrated that Salma bin Yazid (Radi Allaahu Ta'ala Anha) questioned ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) saying, "O Prophet of ALLAAH (Sallallahu Alaihi Wa Sallam), tell us what you command us to do if such rulers thrust themselves upon us who demand of us what is due to them and refuse us what is due to us." He replied, "Listen and obey for they are responsible for what has been laid on them and you for what has been laid on you." [Muslim]

Hadrat Talha bin Ubaidullah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "The prayer of a tyrant ruler is not answered." In another tradition from Abu Hurairah (Radi Allaahu Ta'ala Anhu) it has been reported that the Prophet (Sallallahu Alaihi Wa Sallam) said, "One of the three persons whose kalimah is not accepted is the ruler who oppresses his subjects."

Hadrat Maqil bin Yasar (Radi Allaahu Ta'ala Anhu) narrated that he heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "Any governor in charge of Muslim subjects who dies while acting

dishonestly towards them will be excluded by ALLAAH from paradise."

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that she heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "O ALLAAH, cause distress to him who has any charge over my people and causes them distress, and be gentle to him who has any charge over my people and is gentle to them." [Muslim, Mishkat]

Arbitration

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) When two men bring a case before you, do not decide in favour of the first till you hear what the other has to say, for it is best that you should have a clear idea for the best decision. [Abu Dawud]

The rights of servants

Hadrat Abu Zarr (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "ALLAAH has put your brethren under your authority, so he who has his brother put under his authority by ALLAAH must feed him from what he eats, clothe him from what he wears, and not impose on him work which is too much for him, but if he does so he must help him with it." [Bukhari, Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "When any one's servant prepares his food and brings it to him after being near its heat and smoke, he should make him sit down with him and eat; but if the company is large and the food is small in quantity he should put one or two mouthfuls of it in his hand. [Muslim]

Earning Livelihood

Value of the wealth

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Whoever does not like wealth has no virtue in him, by his means of wealth one is able meet the rights of his kinsfolk and to repay the trust and because of this one becomes independent of others." [Baihaqi]

Contentment

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) narrated, "ALLAAH test's His servants by means of what he bestows on them. If they are content with their lot then He bestowes on them more; and if they are not satisfied then he does not increase their livelihood. [Musnad Ahmad]
Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, Whoever is content with his small livelihood, ALLAAH gets pleased with his small effort." [Baihaqi]
Hadrat Aus (Radi Allaahu Ta'ala Anhu) said that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said: "He who is successful in a job, should not leave it." [Baihaqi]

Truthfulness in business transactions

Hadrat Muaz (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "The best profession is of the tradesmen who, speak the truth; do not misappropriate things placed in their trust, fulfil their promises, do not cry up the wares which they sell; do not delay in payment of the price when they buy any thing; and are not harsh with their debtors. [Baihaqi]

Efforts for earning lawful livelihood

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said:

"ALLAAH is pleased when He sees His servants toiling and struggling in search of lawful livelihood."

Providing maintenance of parents and children

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Whoever remains busy in the struggle for earning livelihood for his old parents, is in the path of ALLAAH and whoever toils for earning livelihood for his minor children, he also is in the path of ALLAAH; and whoever works hard for earning livelihood for his own self, so that he does not have to beg from others he also is in the path of ALLAAH. [Bukhari, Muslim]

Unlawful Income

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Flesh which has grown out of what is unlawful will not enter paradise, but hell is more fitting for all flesh which has grown out of what is unlawful." [Ahmad, Darimi]

Earning with one's own hand

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "The best of things that you eat are those that you earn from your own hands and the earning of your children are also lawful for you."

Lawful earnings

Hadrat 'Abdullah bin Mas'ud (Radi Allaahu Ta'ala Anha) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Trying to earn a lawful livelihood is an obligatory duty in addition to the specified obligatory duties. [Baihaqi]

Time for earning livelihood

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) narrated to have said, "Set out for seeking daily bread and earning lawful livelihood early in the morning for that is the hour of blessing and abundance."

Gentleness in business transactions

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "May ALLAAH show mercy to a man who is kindly when he sells, when he buys, and when he makes a claim.! " [Bukhari]

Good qualities of a business man

Hadrat Abu Umama (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "If a businessman has three characteristics, his earnings will be pleasant and lawful:

1. When he purchases (a thing) he does not cry (it) down;
2. When he sells (a thing) he dos not cry (it) up and in the sale does not suppress its defects from the buyer, and
3. He does not resort to (false) swearing during that (transaction). [Isbahani]

Hadrat Abdullah Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger said, "Give the labour his wages before his sweat dries." [Ibn Majah]

Destined Sustenance

Hadrat Huzaifah (Radi Allaahu Ta'ala Anhu) narrated

that the Messenger of ALLAAH said, "ALLAAH has revealed to me that no one dies until he has received the sustenance destined for him even though it may reach him late. As such guard yourself from disobedience to ALLAAH, and do not outstep the limits of moderation in seeking your livelihood and in case of delay do not try to seek it by unlawful means, for the sustenance that ALLAAH (Subhanahu Wata'la) provides can only be got by obedience.

[Bazari]

Mutual respect

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "ALLAAH shows mercy to a man who is kindly when he sells, when he buys, and when he demands back a debt." [Bukhari]

Gentleness in business dealings

Hadrat 'Ubaid bin Rifaa (Radi Allaahu Ta'ala Anhu) narrated on the authority of his father Hadrat Rifaa (Radi Allaahu Ta'ala Anhu) that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "On the day of resurrection the merchants will be raised up as evil doers, except those who fear ALLAAH, are honest and speak the truth. [Tirmizi, Ibn Majah]

Hadrat Abu Said al-Khudri (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said. The truthful and trusty merchant is associated with the Prophets, the upright, and the martyrs."

[Tirmizi]

Measuring and weighing

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, to those entrusted with measuring and weighing: "In

your hands are two things that have led previous nations to annihilation." (i.e., due to less weighing and measuring guard yourself against these). [Tirmizi]

Hoarding

Hadrat 'Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "He who brings goods for sale is blessed with good fortune, but he who keeps them till the price rises is cursed." [Ibn Majah, Mishkat]

Sadqah for wealth

The Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said, "O traders! in selling goods you often indulge so in unprofitable speech and false swearing you should give some Sadaqah from your articles of trade."

Loan
Leniency with debtors

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "If any one in my Ummah falls in debt and in spite of his best efforts is unable to discharge it, before he dies I will be his supporter.

Hadrat Abu Qatada (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "If anyone would like ALLAAH to save him from the anxieties of the day of resurrection, he should grant a respite to one who is in difficult circumstances, or remit his debt." [Muslim]

The curse of debt

Hadrat 'Abdullah Ibn Jahsh (Radi Allaahu Ta'ala Anhu) narrated (in a long tradition) that the Prophet (Sallallahu Alaihi Wa Sallam) said about debt (i.e. the dues of one person against another person)" By Him in whose possession my life is if some one is martyred, then comes to life again then is martyred then comes to life again then is martyred again (for the third time) and he owes something to someone, he will not enter paradise till his debt is paid."

NIYAH (intention) to pay a debt

The Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said. "On the day of resurrection, ALLAAH (Subhanahu Wata'la) will discharge the debt of a man on his behalf who has incurred it and had the intention to pay it." And one who after incurring a debt has no intention to discharge it and dies in such a condition, then ALLAAH will tell him on the day of resurrection. "O my servant perhaps you thought that I will not realise from you the right of another of my servants." Then some of his (debtor) good deeds will be transferred to the creditor and if the debtor has no good deeds, then some of the sins of the creditor will be transferred to the debtor. [Tabarani, Hakam]

The bane of debt

The Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said, "O Muslims! Avoid incurring debt for it leads to concern and anxiety at night and humiliation and disgrace in the day." [Baihaqi]

Seeking Refuge from debt

The Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said, "It is better for every one of you to wear old and torn out clothes than to incur a debt and not

having resource to pay it back."

[Musnad Imam Ahmad]

It has been reported from the Holy Prophet (Sallallahu Alaihi Wa Sallam) that he said, "O Muslim ! Seek refuge in ALLAAH from want, poverty and disgrace.

[Nasai, Hakam]

Dua (supplication) for discharging debt

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) told Hadrat Muaz bin Jabal (Radi Allaahu Ta'ala Anhu) that: "Should I not teach you a dua (supplication) whereby ALLAAH will discharge any debt if it be equal to a mountain? Say:

اَللّٰهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ
مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ بِيَدِكَ الْخَيْرُ
إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ يَا رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ
وَرَحِيْمَهُمَا تُعْطِيْهِمَا مَنْ تَشَآءُ وَتَمْنَعُ مِنْهُمَا مَنْ تَشَآءُ
اِرْحَمْنِيْ رَحْمَةً تُغْنِيْنِيْ بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ ؞

O ALLAAH ! Owner of sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom thou wilt. Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt, in Thy hand is the good. Lo! Thou art able to do all things. [111/26]

O most compassionate and merciful in this world and the hereafter, Thou bestowest the two upon whom Thou pleaseth and withhold the two from whom thou pleaseth. Be merciful to me and make me able to dispense with all but thee. [Tabarani]

Sawab (Reward) for advancing loans

It has been reported that the Prophet (Sallallahu Alaihi Wa Sallam) said, "On the night of the Miraj (the ascent) I saw it inscribed on the gate of heaven, the reward for khairat (charity) is ten times while the reward for advancing loans is eighteen times." [Bahishti Zewar]

Respite to debtors

Iman bin Husain (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said , "When any one has something due to him from another he will be credited with sadaqa for every day he allows the other to postpone payment. [Mishkat]

Unlawfulness of Usury

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Usury has seventy parts or Sinful aspects the least important being that of adultery with his mother.' [Mishkat]

Precaution against acceptance of gift from a debtor

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "When a man makes a loan to another he must not accept a present."

Transactions about usury

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) cursed the one who accepted usury, the one who paid it, the one who recorded it and the two witness to it, saying they were all alike. [Muslim]

Bane of usury

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "A time is certainly coming to mankind when only the receiver of usury will remain, and if he does not receive it some of its vapour (or alternatively, its dust) will reach him."

[Abu Dawud, Nasa]

Unlawfulness of Rishwat (bribe)

Hadrat Abdullah bin Amr (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) cursed the one who bribes and the one who takes bribes. Abu Dawud and Ibn Majah transmitted it. Tirmizi transmitted it on the authority of Abdullah bin Amr and on that of Abu Hurairah (Radi Allaahu Ta'ala Anhu) Ahmad and Baihaqi transmitted it on the authority of Sauban (Radi Allaahu Ta'ala Anhu) who added that the "Raish" is the accursed go between regarding a bribe. [Ahmad, Baihaqi]

Hell for those indulging in bribery

It appears in a tradition that the one who offers bribe and the one who accepts it, both will be thrown into hell fire. [Tabarani]

Note: An exception can be made where one cannot save himself from the oppression of a tyrant except by giving bribe. In such cases too, giving bribe is considered permissible (with mental reservation but accepting it is not permissible even in such a case).

[Hayat -ul- Muslimeen]

OOO

CHAPTER 4

RELATIONSHIP BETWEEN MAN AND MAN

SOCIAL LIFE

Etiquette for entering a house

Permission to enter

Hadrat 'Ata bin Yasar (Radi Allaahu Ta'ala Anhu) narrated that a man asked ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) whether he should ask permission to go in where his mother was and he replied that he should. The man said that she lived along with him in the house, but ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) replied, "Ask her permission." The man said: she was his mother and he had to enter the house very often but ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) replied, "Ask her permission. Do you want to see her naked?" the man said that he did not, he replied, "Well, ask her permission." [Mishkat]

It has been narrated by Hadrat Abu said al-Khudri (Radi Allaahu Ta'ala Anhu) that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "When one of you asks permission three times and it is not granted he should go away." [Zad -ul- Ma'ad]

The correct line of action is that one should say Salam Alaik before seeking permission to enter and indicate his name instead of saying "I am." [Zad -ul- Ma'ad]

Hadrat Abu Umamah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said: There are three persons for whom

ALLAAH is guarantee. ALLAAH suffices for them during their life and after their death. Their places are in paradise.

1. One who entered his house after having saluted, then ALLAAH is his guarantee.

2. One who went towards the mosque (for saying prayer), then ALLAAH is his guarantee.

3. One who left for Jihad in the way of ALLAAH, then ALLAAH is his guarantee. [Al-Abdul Mufrid]

Regard for one who is asleep

Hadrat Miqdad bin Aswad (Radi Allaahu Ta'ala Anhu) narrated that whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) entered his house at night, he saluted in such a manner that it did not disturb those who were asleep and those who were awake could hear him. [Al Adabul Mufrid]

Holy Prophet's Habits

It was the habit of the Holy Prophet (Sallallahu Alaihi Wa Sallam) that when be used to go to visit someone, he used to say Salam three times and when ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) came to any one's door he did not face it squarely, but faced the right or left corner and then ask permission to enter. This was to ensure that he did not want to see inside the house before getting permission. [Zad -ul- Ma'ad]

SALUTATION ITS ETIQUETTE

Hadrat Abu Umamah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Those who are nearest to ALLAAH are they who are first to give a salutation." [Mishkat]

While saluting the Holy Prophet used to say: Assalam -o- Alaikum Warahmatullah. [Zadul Ma'ad]

Someone visited the Holy Prophet and said: Assalam-o-Alaikum Warahmatullah Wa Barakatouh. (Peace, Mercy and blessings of ALLAAH be upon you). He replied and said, "This man earned thirty good deeds." [Nasai Trimizi]

It was the noble habit of the Holy Prophet (Sallallahu Alaihi Wa Sallam) that he did not answer a greeting by moving his hand, head or finger. [Zad -ul- Ma'ad]

Abu Abdullah (Imam BukhAri) narrated that Hadrat Qailah (Radi Allaahu Ta'ala Anhu) narrated that a man said to the Holy Prophet Peace be on you: O Messenger of ALLAAH! Thereupon he answered, Peace and Mercy of ALLAAH be on you. [Adab -ul- Mufrid]

Hadrat Abu Salama (Radi Allaahu Ta'ala Anha) narrated that Hadrat Aishah (Radi Allaahu Ta'ala Anha) informed him that once when ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said "Jibril is here Aishah, and is giving you a greeting." She replied.(And upon him be peace and ALLAAH's Mercy" adding that he was seeing what she could not see. [Bukhari, Muslim]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) stated that in his opinion, just like a salutation, it is binding to reply to a letter. [Al-Adabul Mufrid]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "You will not enter paradise till you believe, and you will not believe till you love one another. Let me guide you to something by doing which you will love one another. Salute all and sundry among you." [Muslim]

Hadrat Qatadah (Sallallahu Alaihi Wa Sallam) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "When you enter a house salute its inmates and when you depart invoke blessings for peace on them." [Baihaqi, Mishkat]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "When one of you comes to a group of people he should give a salutation, and if he feels inclined to sit down, he should do so; then when he gets up he should give a salutation, for the former has no preference over the latter, i.e. both are obligatory and are sunnah not more of a duty than the latter." [Mishkat]

Hadrat Abdullah bin Amr (Radi Allaahu Ta'ala Anhu) narrated that when a man asked ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) which aspect of Islam was best, he replied, "That you should feed the poor and greet both those whom you know and those whom you do not know. [Bukhari, Muslim]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When you go into your family; give salutation. It will be a blessing both to you and to the inmates of your house. [Tirmizi]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "When one of you meets his brother he should salute him: then if he meets him again after a tree, a wall, or a stone has come between them, he should salute him again." [Abu Dawud]

Hadrat Amr bin Shuaib (Rehmatullah Alaihi) on his father's authority, narrated that his grandfather reported ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "He does not belong to us who imitates other peoples. Do not imitate the Jews or the Christians, for the Jews salutation is to make a gesture

with the fingers and the Christians' salutation is to make a gesture with the palms of the hands." [Tirmizi]

Etiquette regarding salutation

1. When a Muslim meets another Muslim, he should greet him.

2. One who is walking should salute the one who is sitting.

3. One who is riding (a horse) should salute the one who is sitting.

4. A small group should salute the large one.

5. The younger one should salute the older one.

6. One should salute by the sign of hand if the other person is at a distance.

7. One should greet loudly enough to enable the other person to hear it. [Al-Adabul Mufrid]

Hadrat 'Abdullah bin 'Umar (Radi Allahu Ta'ala'anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Among the signs before the day of judgement are the following:

1. Mutual greetings will be confined to certain circles.

2. Trading will be so popular that a wife would be assisting her husband.

3. Both capable and incapable will take to writing (books).

4. Man will become bold in giving false evidence and true evidence will be concealed.

[Al-Adabul Mufrid]

Shaking / kissing hands and embracing

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that a man asked the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam), "When a man meets his brother or his friend should he bow to him?" He replied, "NO." He asked whether he should embrace and kiss him, and he replied "NO." He asked whether he should take his hand and shake it, and he replied. "Yes." Zareen has added, except that the person had come from a long distance (then he could embrace him - mishkat) and could kiss a person's hand to show reverence to him. [Targhib -wa- Tarhib]

Hadrat Abu Umamah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "The perfect way for one of you to visit an invalid is for him to put his hand on this forehead or on his hand and ask him how he is. The perfect way for you to greet one another is to shake hands." [Mishkat]

Hadrat Zari' (Radi Allaahu Ta'ala Anhu) who was a member of the deputation of Abd al-Qais narrated that when they came to Madinah they raced to be first to dismount and kiss ALLAAH's Messenger's hand and foot. [Abu Dawud]

Ash Sha'bi told that when the Prophet (Sallallahu Alaihi Wa Sallam) met Jafar bin Abu Talib he embraced him and kissed him between his two eyes. [Abu Dawud]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) one day narrated with great fondness and delight. "I shook these hands of mine with those of the Messenger of ALLAAH. No kind of silk I ever touched was softer than his hands. His pupil to whom Hadrat Anas related this said with the some enthusiasm that he would like to shake the hands that shook the Holy Prophet's bands (Since then the practice has continued without a break. [Khasail-e-Nabawi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that whenever the Prophet's companions met one another they used to shake hands and on returning from a journey they used to embrace one another.
[Tabarani, Al-Targhib Waat-Tarhib]

When Hadrat Zaid bin Harisa (Radi Allaahu Ta'ala Anhu) came to Madinah, he came to the house of the Prophet (Sallallahu Alaihi Wa Sallam) and knocked at the door. The Prophet came out trailing his garment, embraced him and kissed him on the forehead. [Tirmizi]

Kissing the hands

Hadrat Sabit (Radi Allaahu Ta'ala Anhu) asked Hadrat Anas (Radi Allaahu Ta'ala Anhu) whether he had ever touched the Holy Prophet (Sallallahu Alaihi Wa Sallam) with his hand. Hazrat Anas replied in the affirmative and Hadrat Sabit kissed his hands. [Al-Adabul Mufrid]

GIFTS

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: In order to promote mutual love otherwise it may cause disharmony among you, you should try to exchange gifts among yourselves.
[Bukhari]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "Accept gifts from one who does not want a gift in return otherwise it may cause disharmony amongst you, but you should try to make a gift in return. If he does not have the means to do so he should thank him and express commendations before others. To say "Jazak Allah" is enough. He who does not thank his benefactor does not thank God. Just as it is undesirable to be ungrateful it is undesirable to express pride on what he has been given by others."

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "He who does not thank people does not thank ALLAAH." [Ahmad, Tirmizi]

It occurs in traditions that if anyone offers you perfume or oil to annoint yourself with or milk to drink or a pillow to serve you as a prop, you should not avoid or refuse those things, for in accepting them you will not be under an unbearable burden of obligations, on the other hand it would please the persons who offers them. [Tirmizi]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "Give presents to one another for the present removes rancour form the breast, a woman should not desist from sending even the gifts of half a trotter to her neighbour. [Tirmizi]

SNEEZING AND YAWNING

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) sneezed he used to say, (Praise be to ALLAAH) and covered his face with his hands or garment, lessening the noise in this way. If any one in his company said in response, "May ALLAAH be merciful to you," the Prophet (Sallallahu Alaihi Wa Sallam) would say, "May ALLAAH guide you and improve your circumstance. [Tirmizi]

If any non-Muslim sneezed in the presence of the Prophet (Sallallahu Alaihi Wa Sallam), he used to say, "May ALLAAH guide you and give you well being," but did not like to say "May ALLAAH be merciful on you."

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) when sneezing used to say "Alhamdo Lillah" put his hand or a cloth on his mouth to lessen the noise. If someone said in reply "Yarhamo Kallah" the Prophet (Sallallahu Alaihi Wa Sallam) used to say "Yadeekum Allaho Wayasbalakum." [Tirmizi]

If a non-muslim sneezed in his presence he did not like to say "Yarhamakumullah" but used to say "Yahdeekummullah Wayasbalakum." He (Sallallahu Alaihi Wa Sallam) used to sneeze in a very low voice and liked other to follow him. [Zad -ul- Ma'ad]

ALLAAH likes sneezing (because sneezing clears the head and the sieves, which results in cheerful-ness and contrition in carrying out Allah's comands. Yawning comes from the devil, so when one of you yawns he should restrain it as much as possible, for when one of you yawns the devil laughs at him.
[Mushkat, Adab -ul- Mufrad]

According to a tradition from Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) one should hold his left hand over his mouth if he cannot help yawning.
[Al-Abadul Mufrid]

WRITING BISMILLAH AS SUPERSCRIPTION

Hadrat Abu Masud Jariri (Radi Allaahu Ta'ala Anhu) narrated that on being asked about writing (Bismillah). Hadrat Hasan (Radi Allaahu Ta'ala Anhu) said that it is the appropriate heading of every writing.
[Al Abadul Mufrid]

ETIQUETTE FOR LETTER WRITING

The text of the letter written by Hadrat Zaid bin Sabit (Radi Allaahu Ta'ala Anhu) to Hadrat Amir Muawia was as follows:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

From Zaid bin sabit a servant of Allah to Amirul Momineen Muawiyah. Peace and Mercy of Allah be on you O Amirul Momineen. Before you I praise the Lord beside whom there is no one who deserves to be worshipped. (Subject matter of the letter). (The closing words are): We beseech ALLAAH alone for guidance and protection from error and for wisdom

to understand our affairs. Peace be on you, O Amirul Momineen: and (also) ALLAAH's mercy and His blessings and pardon."

Written by Wahib on Thursday 12 days before the end of Ramadan, 42.A.H. [Al-Adabul Mufrid]

THE GREATNESS OF THE PEN

Hadrat Zaid bin Sabit (Radi Allaahu Ta'ala Anhu) narrated: I went to visit the Prophet (Sallallahu Alaihi Wa Sallam) in front of whom was a secretary, and I heard him say, "Respect the pen and as a token of respect put the pen behind your ear, for the pen is the best thing to remind one about the result of one's actions." [Tirmizi]

WRITING DARUD IN THE BEGINNING OF EVERY DOCUMENT

Ibn Hajr Makki narrated that the practice of writing the Darud (blessings of Prophets) after Tamheed (ALLAAH's praise) at the opening of books and letters was introduced during the period of Hadrat Abu Bakr's Caliphate. In his letters he wrote in this manner viz.
[Zadul Said]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

NATIONAL DISTINCTION AND DRESS

The Holy Prophet (Sallallahu Alaihi Wa Sallam) said: ALLAAH (Subhanahu Wata'ala) has said, Shaitan said that he would teach them (men) other things whereby they would deform the figure made by ALLAAH (e.g. shaving the beard, getting the body tattooed etc.) [Nasai]

Note: Some changes in the figures are really deformatory and are Haram (forbidden) while others are adornment of figures and are Wajib (compulsory)

(e.g. clipping the moustaches, paring the nails, removing the hair from the armpits and shaving the pubes). Some other changes are permissible, e.g. for a man to shave the hair off the head or getting them clipped, or to have the beard reduced to the extent of a fist but these are matters to be decided by Shari'ah and not by custom, since, firstly, custom is not at the same level as Shari'ah and secondly, it differs from place to place and from time to time.

[Hayat -ul- Muslimeen]

Hadrat Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "He who copies any people is one of them."

[Ahmad, Abu Dawud]

Note: The intention of the above is that whoever adopts the ways and manners of unbelievers and evil doers will be a partner in their sins.

Hadrat Ibn 'Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "May ALLAAH curse the men who adopt the feminine look and the women who adopt the semblance of men. [Bukhari]

Hadrat Suwaid bin Wahab (Radi Allaahu Ta'ala Anhu) narrated on the authority of a son of a Companion of ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) who said his father reported ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "He who gives up wearing beautiful garments when he is able to do so (out of humility as stated in a version) will be clothed by ALLAAH with the robe of honour, and he who marries for ALLAAH's sake will be crowned by ALLAAH with the crown of a kingdom. [Mishkat]

POMPOUS DRESS

Hadrat Salim (Radi Allaahu Ta'ala Anhu) narrated on the authority of his father that the Prophet (Sallallahu

Alaihi Wa Sallam) said, "If anyone trails arrogantly any thing allowed to hang down in a lower garment, a shirt and a turban, ALLAAH will not look at him on the day of resurrection. [Abu Dawud, Nasai]

ETIQUETTE FOR PUTTING ON CLOTHES

While putting on a paijama or a shalwar (a pair of trousers), one should put first his right foot into the corresponding side of the garment and then the left one into the other one. While putting on a shirt, the right hand should be put into the right sleeve first and then the left hand in the left sleeve. Similarly in the case of waist coat / Sherwani (long coat), the start should be made from right side. In putting on shoes one should first put the right foot into the right and then the left foot into the left shoe. While taking off these things, the start should be made from the left side and then the right side.

HOSPITALITY
(Duties and rights of hosts and guests)

When any distinguished guest visited the Prophet (Sallallahu Alaihi Wa Sallam), he used to entertain then personally. [Madarijun Nubuwah]

Whenever the Prophet (Sallallahu Alaihi Wa Sallam) used to feed his guests he used to request them again and again to have more and stopped only when the guest said that he had had his fill, and refused to take more. [Tirmizi]

Hadrat Abu Shuraih Al-Kabi (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "He who believes in ALLAAH and the last day should honour his guest and give his dues. When asked as to what were the guest's dues, he replied that it was to serve him for a day and night. However, hospitality extends for three

days; what goes beyond that is sadaqah; and he who believes in Allah and the Day of Judgement should utter only that which is good or should keep silent.
[Bukhari, Muslim, Al-Adabul Mufrad]

And it is not becoming on the part of a guest that he should stay with his host too long causing him inconvenience. [Bukhari, Al-Adabul Mufrad]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "One should welcome his guest by coming out of his door and while bidding farewell should accompany him to the door of the house.
[Ibn Majah, Baihaqi, Mishkat, Bukhari]

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When the meal - cloth is spread a man must not get up till it is removed, nor must he withdraw his hand even if he has had enough till the people have finished, but if does so, he should make his excuse, for that embarasses his companion and he ceases to eat, although he may perhaps require more food." [Mishkat]

Hadrat Abu Kuraima Assawi (Radi Allaahu Ta'ala Anhu) says that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Make a present to your brother." The companions asked, O Messenger of ALLAAH! What present should we give.' He replied, 'When one goes to his brother Muslim's house and takes meals there, he should pray for the mercy and blessings of ALLAAH for him. This is the present (return) to him.
[Abu Dawud]

WEDDING FEAST

Hadrat 'Abdullah bin 'Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When one of you is invited to a wedding feast he should attend it. [Bukhari and Muslim]

In a version by Muslim he said, "He should accept, whether it is a wedding feast or something of that nature." [Mishkat, Bukhari, Muslim]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "When one of you is invited to a meal he should accept. After going to the feast he may or may not eat there." [Muslim]

Invitation from profligates

Hadrat "Imam bin Hussain (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) forbade accepting invitations to food provided by profligates. [Mishkat]

FRANKNESS IN EATING

Hadrat Asma daughter of Yazid (Radi Allaahu Ta'ala Anha) narrated, The Prophet (Sallallahu Alaihi Wa Sallam) was brought some food which he offered to us, and when we said we did not want it, he replied, "Do not combine falsehood with hunger." [Ibn Majah]

TAKING FOOD IN A COMPANY

Hadrat Wahshi bin Harb (Radi Allaahu Ta'ala Anhu) on his father's authority, narrated his grandfather told of ALLAAH's Messenger's companions saying, Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) we eat but are not satisfied." He suggested that perhaps they ate separately, and when they replied that was so, he said, "If you gather together at your food and mention ALLAAH's name you will be blessed in it." [Abu Dawud]

MATTERS RELATING TO WOMEN

Purdah (Hijab)

Hadrat Umm Salma (Radi Allaahu Ta'ala Anha) narrated: I was with ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) along with Maimuna when Ibn Umm Maktum approached and came in to visit him, so he told us to viel ourselves. I said, "Messenger of ALLAAH, is he not blind and unable to see us? He replied, Are you also blind and unable to see him?

[Ahmed, Tirmizi, Abu Dawud]

Hadrat Ibn Masud (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) has said,"A women should be concealed, for when she goes out the devil looks at her. [Tirmizi]

CAUTON FOR MEN AND WOMEN

In the same way as it is necessary for women that their voice should not fall on the ears of outsiders, it is also necessary that men should abstain from chanting poetry in the presence of na mahram women since women are tender hearted and fall as easy prey to evil influence. [All agreed]

Hadrat Abu Umamah (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "If any Muslim happens to look at a women's beauty and then lowers his eyes, ALLAAH will produce for him an act of worship whose sweetness he will experience. [Ahmad]

Hadrat Hasan Basari (Rehmatullah Alaih) narrated that he heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) had said, ALLAAH curse the one who looks (at an unknown women) and also the one who is looked at. [Mishkat]

Hadrat Abu Musa (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "An eye that looks at an unknown man or women (with an evil intent) commits adultery, and a women who perfumes herself and then passes by a gathering of men is no better. [Tirmizi, Abu Dawud]

FASHION AND DRESS

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) cursed the man who dressed like a women and the women who dressed like a man. [Abu Dawud]

Hadrat Ibn Abu Mulaika (Radi Allaahu Ta'ala Anhu) narrated that when someone remarked to Hadrat Aishah that a women was wearing sandals (man's footwear) she replied that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) cursed mannish women. [Abu Dawud]

It occurs in traditions that a women must not use so thin a wrapper that her body and hair remain visible. [Mishkat]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that when Asma, daughter of Abu Bakr, came in to visit ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) wearing thin clothes he turned away from her and said, "When a women is old enough to menstruate, Asma it is not right that any part of her should be seen but this and this, pointing to his face and his hands. [Abu Dawud]

WOMEN'S DRESS

It is very much necessary for women to wear clothes (upper garments) with full sleeves. Wearing of half sleeves Kurta or shirt is grave sin, and it should also not be so thin that the contours of the body could be

seen. Women who wear such dress will be raised naked on the day of judgement.

This is what the Prophet (Sallallahu Alaihi Wa Sallam) narrated. This needs serious consideration.
[Bahishti Zawar]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) narrated that many a woman in spite of being dressed will be raised naked on the Day of Judgement.
[Bukhari]

MANLY FASHION

Hadrat Ibn "Abbas (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) cursed the women who imitated men." [Mishkat]

Note: As such it is not permissible for women to wear men's shoes or to adopt the semblance of men.

PART OF WOMEN'S BODY WHICH MUST BE VEILED

It has been laid down that a woman must keep her whole body from head to toe covered properly. It is not proper to expose her body to the outsider. (Angels curse those (women) who keep their hair uncovered). A women should not expose a single hair.
[Bahishti Zewar]

SALUTATION AMONG WOMEN

It is a sunnah for women to wish and greet each other and shake hands. This should be encouraged.
[Tabarani - Baihaqi]

WOMEN'S FASHION

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu)

narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam), said, "There are two categories of the dwellers of hell whom I have not been able to see. One of these consists of the women who would otherwise be dressed but would be naked; they would be walking coquettishly; there head would be like the soft hump of a Bactrian camel (i.e they would have artificial hair mixed with their own and then tied into a top knot on their heads) which will prevent them from entering Paradise; they will not even get the sequin of paradise although it would be coming there inspite of paradise being at a long distance. [Muslim]

SAFEGUARD OF WOMEN'S RIGHTS

Hadrat Amr bin Ahwas Hasimi (Radi Allaahu Ta'ala Anhu) narrated that he heard a sermon of the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) on the day of the Farewell Pilgrimage. He first praised ALLAAH, then he gave same piece of advice, after which he said, "Listen, O men! treat your women well, since they are captives in you hands. you have no right to be harsh with them unless you notice bare disobedience on their part. In case they happen to do so then you segregate yourself in the bed-room and also punish them but take care that they are not severely hurt; if they obey you do not seek ways to trouble them unnecessarily. Listen as you have some rights on your wives, they have some rights on you. It is your right that they should not allow a person to violate the sanctity of your bed and they should not allow to enter your house such persons whom you do not like to enter your house and listen: their right on you is that you feed them well, clothe them well and treat them nicely.

[Tirmizi]

HUSBAND'S RELATIVES ARE DEATH

Hadrat Uqba bin Amir (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Avoid going in where women are "An Ansari said, "Messenger of ALLAAH, tell me about the brother of a women's husband, "to which he replied," The brother of a women's husband is death." (i.e. one has to be careful about them).

Privacy with women

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Don't go to women whose husbands are not present in the house, because the devil runs in your veins with blood. [Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) is narrated to have said that it can be tolerated that a nail is driven in one's head but it cannot be tolerated that he touches a women who is not permissible for him. [Tirmizi]

PROHIBITIONS

Wine

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that she heard the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) as saying, "The first thing that will be overturned in Islam, like an inverted vessel will be wine (meaning that the first injuction that will be infringed or counteracted will be regarding prohibition about drinking of wine). On being asked when would this come about in the face of the revealed and manifest commandment of ALLAAH, she replied that people will give to wine a different name and declare it lawful (Halal). [Darimi, Mishkat]

Hadrat Umm Salama (Radi Allaahu Ta'ala Anha) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) forbade every intoxicant and anything which produced languidness. [Abu Dawud]

Hadrat Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "ALLAAH has cursed wine, its drinker, it's server, it's seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it and the one to whom it is conveyed.

[Abud Dawud, Ibn Majah]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "If a large amount of anything causes intoxication, a small amount of it is prohibited." [Tirmizi]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said: "There are four persons about whom ALLAAH has made it clear not to send them to Heaven, nor give them any share of its bliss; one who is addicted to wine, one who usurps the property of an orphan and, one who is not dutiful to his parents.

[Hakam]

WINE, USURY AND SENSUALITY

Hadrat Abu Amir or Malik Al-Ashari (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Among my people there will be some who consider lawful silk tissue, silk, wine and stringed instruments; and people will alight beside a mountain and pasturing animals of theirs will come to them in the evening, but when a man comes to them in need they will tell him to come back the next day. ALLAAH will however smite them during the night, throw down the mountain (on some of them) and metamorphose others into apes, and

swine till the day of resurrection. [Bukhari]

WORTHLESS GAMES AND PASTIMES

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that Prophet (Sallallahu Alaihi Wa Sallam) prohibited wine, maisir, the kuba, and Ghubaira which is an intoxicating drink made by Abyssinians from millet. It is called Sukruka. [Abud Dawud]

Hadrat Abu Musa al-Ashari narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "He who plays backgammon has disobeyed ALLAAH and His Messenger. [Abu Dawud]

Ibn Shihab told that Abu Musa al-Ashari used to say that only a sinner plays chess. He told that when asked about playing chess he replied that it pertains to what is worthless and that ALLAAH does not like what is worthless. [Baihaqi]

PICTURES

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) went out on an expedition and I got a printed cloth which I hung as a screen at the door, but when he came and saw it, he pulled it and tore it down, saying, "ALLAAH has not commanded us to clothe stones and clay." [Bukhari, Muslim]

Hadrat Said bin Abul Hasan narrated when I was with Ibn Abbas (Radi Allahu Ta'ala'anhu) a man came to him and said, "Ibn Abbas, I am a man whose livelihood comes only from the work of my hands, and I make representations of things."Ibn 'Abbas replied that he would tell him only what he had heard from ALLAAH's Messenger (Sallallahu Alaihi Wasallam). He had heard him say, "if any one makes representations of any thing ALLAAH will punish him till he blows a spirit into

it, and he will never be able to do that." Then when the man gasped and became pale he said to him, If you must do so, make representation of these trees and of any thing which does not possess a spirit."
[Bukhari]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying. "The one who receives the severest punishment on the day of resurrection will be he who fights a battle against the Prophet or against whom a Prophet fights, or who kills either of his parents, those who make representations of things, and a learned man who does not benefit from his learning." [Mishkat]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) told that Jibril came to him and, said. "I came to you last night and was prevented from entering simply by the fact that there were images at the door, for there was a figured curtain with images on it and there was a dog in the house. So he advised that the head of image which is at the door of the house be cut so that it may become like the form of a tree; and that the curtain be cut up and made into cussions and the dog be expelled from the house." ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) then did so.
[Mishkat, Tirmizi, Abud Dawud]

Hadrat Abu Talha (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "The angels do not enter a house which contains a dog or pictures."

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "If anyone gets a dog, except a sheep-dog or a hunting dog or a farm dog, a qirat of his reward will be deducted daily." [Bukhari, Muslim]

MUSIC

It appears in Musnad Ahmad that the Prophet (Sallallahu Alaihi Wa Sallam) said, ALLAAH has sent me as mercy for all the worlds and has commanded me to destroy musical instruments." [Tirmizi]

Hadrat Nafi' (Radi Allaahu Ta'ala Anhu) said: When Hadrat Abdullah Ibn Umar heard a pipe he put his fingers in his ears said that and when I replied that I could not, he took his fingers out of his ears and said, "I was with ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) on one such occasion, and when he heard the sound of a reed pipe he did as I have done." [Ahmad, Abu Dawud]

Ibn Abi Dunya and Baihaqi has reported on the Authority of ash-Shabi that the Holy Prophet (Sallallahu Alaihi Wa Sallam) has said, "Cursed be the female singers and those for whom they sing.

SCATTERED PEARLS

BLESSINGS OF THE HOLY QURAAN

Hadrat Anas and Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "O Muslims, make it a point to often recite the QURAAN in your house, because the house in which the QURAAN is not recited remains devoid of blessings. [Daraqutni]

Company of pious people

O Muslims, make it a point to sit with your elders, to seek clarifications from the learned and to remain in contact with the wise people. [Tabarani]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "A man follows his friend's religion,

so each one should consider whom he makes his friend. [Mishkat]

Hadrat Ibn Masud (Radi Allaahu Ta'ala Anhu) narrated that a man came to the Prophet (Sallallahu Alaihi Wa Sallam) and said, "Messenger of ALLAAH, what do you say of a man who loves a pious person because of his piety but who does not himself do as many good deeds as the former?" He said, "A man will be with him whom he loves (i.e. his love for the pious person will be repaid)" [Bukhari]

The evil of impairing covenants

The Holy Prophet (Sallallahu Alaihi Wa Sallam) is narrated to have said that bloodshed increases amongst the People in whom impairing of covenants becomes a regular habit, and death rate goes high amongst the people in whom fornication becomes extent. [Abu Dawud]

Bad company

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said: Loneliness is better than the company of immoral persons. Sitting with pious people is better than loneliness, and uttering something good is better than silence and keeping silent is better than speaking ill. [Hakim, Baihaqi]

Altering the boundaries of land

It has been reported in traditions that one who alters the boundaries of his lands with another person (i.e. illegally encroaches upon another person's land) will be cursed by ALLAAH till doomsday. [Tabarani]

Selection of neighbour

The Holy Prophet (Sallallahu Alaihi Wa Sallam)

asked the Muslims to find a good neighbour before purchasing or constructing a new house; and to find a good companion before going out. [Tabarani]

Help to the needy

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "For him who aids one who is distressed, ALLAAH will record seventy three acts of pardon, one of them will be enough for all he needs in this world and seventy two will be for increasing his rank for him on the day of resurrection." [Mishkat]

Nuisance of family members

Hadrat Ibn Masud (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said: A time will come on people when the destruction of a man will be at the hands of his wife, parents and (his) offspring, for they will make him feel ashamed of his poverty and place such demands on him which he will not be able to meet, forcing him to involve himself in such matters which will spoil his 'deen" thus causing his destruction. [Baihaqi]

Dispute and jest with Muslim brother

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "Don't dispute with your brother; do not cut such jokes with him; which he dislikes and don't make him a promise which you break. [Tirmizi]

Helping one being slandered

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "If any one's Muslim brother is slandered in his presence when he is able to help him and he does so, ALLAAH

will help him in this world and the next; but if he does not help him when he is able to do so, ALLAAH will punish him in this world and the next."

[Sharh as - Sunnah]

Cleanliness

The Holy Prophet (Sallallahu Alaihi Wa Sallam) is narrated to have exhorted the Muslims to keep the open space of their houses clean, for those who ordinarily keep outside their houses unclean resemble the jews.

[Tabarani]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) narrated to have said: "Muslims, say prayers in your houses and do not make them grave yards."

[Ahmad, Bukhari]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH has laid the foundations of Islam on cleanliness and neatness: and only he will enter paradise who keeps himself clean and has the habit of remaining clean and neat. [Abus San's]

Hadrat Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Muslims, keep yourself neat and clean." [Tabarani]

It is reported that when ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) was asked whether they should make use of medical treatment, he replied, "Yes, servants of ALLAAH, make use of medical treatment, for ALLAAH (Subhanahu Wata'ala) has not made a disease without appointing a remedy for it with the exception of one disease, viz old age.

[Ahmad, Tirmizi, Abu Daud, Mishkat]

Adornment

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAh's Messenger (Sallallahu Alaihi Wa Sallam) came to pay them a visit, and seeing a dishevelled man whose hair was untidy he said, "Could this man not find something to make his hair tie down?" He saw a man wearing dirty clothes and said, "Could this man not find something to wash his garments with?" [Ahmad and Nasai]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "One who has hair on his head and has a beard, should keep them in order." [Mishkat]

Exaggeration in praise

Hadrat Abu Bakr (Radi Allaahu Ta'ala Anhu) narrated that when a man showered fabulous praises on some one in the Prophet's (Sallallahu Alaihi Wa Sallam) presence he said, "Woe to you, you have beheaded your brother (saying it three times). One who cannot help expressing praise should say that he considers so and so is such and such provided he really is so, for it is only Allah who knows for certain whether the said person deserves such praise." [Bukhari, Muslim]

Contentment

Hadrat Abdullah bin 'Amr (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying "He is successful who has accepted Islam, has provision sufficient for his needs and is contented with what He has given to him." [Zawaide Salih ibn Habban, Seerat -un- Nabi]

Aspersion

Hadrat Abu Hurariah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "One who makes an accusation against his slave (servant), though he is innocent, i.e. he has not committed that sin, then ALLAAH, the Almighty will on the day of judgement apply whips on his back. He also said, "Attributing a vice to some one who does not have it is 'bohtan' (aspersion). One should desist for it." [Abu Dawud]

Respect for old men

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "No youth will honour an old man because of his years without ALLAAH appointing one to honour him when he is old." [Tirmizi]

Helping an oppressor and oppressed

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that when ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Help your brother whether he is an oppressor or an oppressed." person. Someone asked, "O Messenger of ALLAAH, I help him when he is oppressed, but how can I help him when he is an oppressor?." He replied "You should prevent him from committing oppression. That is your help to him."
[Bukhari, Muslim]

Ridiculing the afflicted

Hadrat Wasilah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Do not display pleasure at your brother's misfortune, otherwise ALLAAH will have mercy on him and involve you." in some misfortune. [Tirmizi]

Few counsels

Hadrat Bara bin Azib (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) has commanded us do seven things and has forbidden us not to do certain things. We have been commanded to:

(1) Visit the sick, (2) follow the bier, (3) say 'Yar hama kullah' when one sneezes, (and says 'Alham do Lillah') (4) fulfil the vow (5) help the wronged, (6) spread salutation, and (7) accept invitations from one who invites. He has forbidden us to:

(1) have a golden ring, (2) wear red clothes and make golden saddle cover and (3) wear qassi, tafetta, embroidered silk and silk." [All agreed]

Visiting friends

Hadrat Abu Razin (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said to him, "Shall I not guide you to the means of supporting these affairs by which you will obtain the best in this world and the next? (1) You must frequent the gatherings of those who make mention of ALLAAH. (2) When you are alone cause your tongue to make mention of ALLAAH as much as you can (3) Love for ALLAAH's sake. Are you aware, Abu Razin, that when a man goes out of his house to visit his brother he is accompanied by seventy thousand angles, all of them invoking blessings on him and saying, "O our Lord, he has united ties of friendship for Thy sake, so bring him near to Thy self! If you can employ yourself in that way do so."

[Mishkat]

A Muslim is a mirror of another Muslim

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Each of you is the mirror of his brother, so if he sees any fault in him he draws his attention to this so that he can remove this fault." [Mishkat]

Hadrat Al-Miqdam bin Madikarih (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "When a man loves his brother he should tell him that he loves him." [Mishkat]

Disapproval of begging

Hadrat Abdu Muttalib bin Rabia (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "These sadaqat are peoples' impurities (an atonement) for their sins and they are not lawful for Muhammad (Sallallahu Alaihi Wa Sallam) and Muhammad's family. [Muslim]

One who begs without being in need, it is as if he puts his hands in the sparks of fire. [Baihaqi]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "I swear by the Provider in Whose hand is my soul, that if some one from you goes to he jungle with a rope and returns with a load of wood it is better for him than going to someone and asking him for alms which he may give him or refuse". [Malik]

ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) is reported to have said, "Do not beg of any one, but if you are to beg do so from the kind hearted people." [Masnad Ahmad]

Smiling on seeing a Muslim is sadaqah

It occurs in a tradition that smiling on seeing a Muslim is also sadaqah..[Musnad, Ahmad]

Accepting excuse

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "If any one excuses himself to his brother and he does not pardon him (or does not accept his excuse), he will be guilty of a sin like that of him who takes an illegal tax. [Baiḥaqi]

Eeman to be followed by action

Once Hadrat Abu Zar (Radi Allaahu Ta'ala Anhu) asked "O ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) tell us about some act which goes with belief." He replied "Give out of that which Allah has given to you to others." I asked "Oh Allah's Messenger if one is himself a pauper." He said, he should enjoin what is good. He was asked, "what he should do if he can not speak." He replied "Help the accused." He was asked, "what he should do if he is so weak that he can not help anyone." He said "he should do the job of one who can not do anything." He was asked what he should do if he did not do that, and he replied that he should refrain from oppressing other people.

[Mustanad Hakim, Seerat -un- Nabi]

Thankfulness

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "He who does not thank people does not thank ALLAAH. [Mishkat, Tirmizi]

Hadrat Usamah bin Zaid (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "If one has done a kindness and in return expresses to his benefactor a desire that. ALLAAH may give him a good reward (says Jazkallah) he has fully expressed his commendation." [Tirmizi]

Intercession

Hadrat Abu Musa al-Ash'ari (Radi Allaahu Ta'ala Anhu) narrated that "when a needy person comes to ask for something you should recommend his case "If you make intercession you will be rewarded, for ALLAAH decrees what he wishes by the tongue of His Messenger." [Bukhari, Muslim]

Whispering

Hadrat Abdullah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying "When three of you are together, two of you, must not talk privately ignoring the third.

[Adab -ul- Mufrad

Use of vessels of silver and gold

Hadrat Huzaifah (Radi Allaahu Ta'ala Anhu) told that Allah's Messenger (Sallallahu Alaihi Wa Sallam) forbade them to eat or drink from a vessel of silver or gold, or wear silk and brocade, because these things are for the non-believers in this world and for the believers in the hereafter. [Bukhari, Muslim]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "The one who will have the worst position in Allah's estimation on the day of resurrection will be the one whom people have left alone on account of his filthy language and ribaldry." [Bukhari, Musim]

Uncalled for praise

Hadrat Al-Miqdad bin Al-Aswad (Radi Allaahu Ta'ala Anhu) reported Allah's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When you see someone falsely praising people, throw dust in his mouth (i.e. express your disapproval)." [Muslim]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated Allah's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When a sinner is praised the Lord most high is angry, and the Throne shakes on account of it. [Baihaqi]

Health and perfume

It appears in a traditions that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Allaah is pure and likes purity. Allah is clean and likes cleanliness; Allah is merciful and likes mercy. Allaah is Bountiful and likes bounty; so keep your house and court-yard neat and clean. [Zadul Ma'ad]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated Allah's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "It is the duty for every Muslim to take a bath once a week, washing his head and his body. [Bukhari, Muslim]

Transfer of property

If you happen to sell a house or land being unsuitable, it is advisable that you, immediately thereafter,

purchase another house or land as it is difficult to retain the sale - proceeds which may be squandered for nothing. [Ibn - Majah]

Self respect

It has been reported that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Do not depend on the advice of others but become yourself a man of sound judgement and determination, and do not go to take meals with anybody unless invited. You say that you will do good to one who does good to you and will do wrong to one who does wrong to you, but cultivate the habit of not only doing good to one who does good to you but to him also who does wrong to you." [Mishkat, Tirmizi]

Life of ease

Hadrat Muaz bin Jabal (Radi Allaahu Ta'ala Anhu) narrated that when ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) sent him to Yemen he said, "Don't lead a lavish life, for ALLAAH's servants do not lead a lavish life. [Ahmad, Mishkat]

Giving feast to each other

Hadrat Hamzah bin Suhaib (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Muslims, among you, those are good people who give feasts to each other and when they meet salute each other." [Ibn Sa'd]

Etiquette for supplication

The best manners for supplications are to have lawful earnings, to be truthful, to supplicate from the core of one's heart, not to make haste in receiving an answer, to praise ALLAAH, the Almighty in the beginning and to beseech blessings on the Prophet, his family and Companions etc.

Hadrat Ibn 'Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When you make request to ALLAAH do so with the palms of your hands and not the back upward, and when you are finished wipe your face with them." [Abu Dawud]

Indolence

Hadrat Abdullah bin Burnidah told that a man asked Hadrat Fadalah bin 'Ubaid why it was that he saw him dishevelled and replied that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) had forbidden them to indulge much in luxury. He asked why was it that he saw him unshod and he replied that ALLAAH's Messenger used to command them to go barefoot at times. [Abu Dawud]

Hadrat 'Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated, "At the battle of Badr there was one camel to every three men of us. Abu Lubabab and Ali bin Abu Talib (Radi Allaahu Ta'ala Anhu) were the travelling companions of ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam), and when his turn to dismount came they would offer to walk instead of him, but he would reply "You are not stronger than I am, and I am not more able to dispense with the reward than you are." [Sharah as - Sunnah]

Lawful earning

Hadrat Abdullah Bin Umar (Radi Allaahu Ta'ala Anhum) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Trying to earn a lawful livelihood is an obligatory duty in addition to other duties which are obligatory." [Baihaqi, Mishkat]

Hadrat 'Abdullah bin Mas'ud (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, "No man who acquires unlawful property and gives some of it

in alms will have it accepted from him, neither does he receive a blessing when he spends it and if he leaves some of it behind him it will be his provision for hell. ALLAAH does not obliterate an evil deed by an evil one, but He obliterates an evil deed by good one. Because what is impure does not clean that what is impure." [Ahmad, Mishkat]

Hadrat Khaulah daughter of Qais (Radi Allaahu Ta'ala Anha) narrated of hearing ALLAAH's Messenger (Sallallahu Alaihi Wa sallam) say, "This richness and wealth is fresh and sweet. He who gets it in a legal manner and spends it where it should be spent will find it helpful for himself." [Bukhari, Muslim]

Hadrat Ka'b bin Malik (Radi Allaahu Ta'ala Anhu) is narrated to have said, "O Messenger of ALLAAH (Sallallahu Alaihi Wa sallam), By way of repentance (refers to his withdrawal from the expedition to Tabuk without a valid reason) I divest myself of all my property as sadaqah for ALLAAH and His Messenger". ALLAAH's Messenger (Sallallahu Alaihi Wa sallam) replied, "Retain some of your property, for that will be better for you." (because if a man possesses some property he is not worried by needs)

So he said he would retain the portion he had at Khaiber. [Bukhari, Muslim]

This is part of a long tradition. Hadrat Huzifah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "It is not becoming of a Muslim that he should demean himself." He was asked as to what it meant. He replied, "Demeaning one's self is that one exposes himself to a calamity which he is unable to endure." [Tirmizi]

Simplicity

Hadrat Abu Umamah (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) as saying, "Leading a simple life belongs to iman. [Abu Dawud, Hayat -ul- Muslimeen]

Innovation

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated ALLAAh's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "After praising Allah: the best discourse is ALLAAH's book, the best guidance is that given by Muhammad, and the worst things are those which are innovations (in religioun i.e. introducing that which is not authorized). Every innovation is an error. [Muslim]

Innovation forbidden

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "If any one introduces into this affair of ours anything which does not belong to it, he is dammed. [Bukhari, Muslim]

HOLY PROPHET'S SCIENCE OF MEDICINE

Treatment of disease by du'a (supplication) and drugs

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to provide remedy in three way: first, from natural medicine generally temed as organic and inorganic ingredients secondly spritual i.e. from ad'iyah (prayers other than liturgical) azkar (remembering of ALLAAH) and ayat from the QURAAN and thirdly, both from drugs and ad'iyah (supplication).

Healing by ad'iyah (supplications)

Of all the cures (shifa) descended on the earth, the

Holy QURAAN is the most universal, most useful and most magnificent thing as ALLAAH has himself said:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

And we reveal in the QURAAN that which is a healing and mercy for believers. [Surah-al-Isra, 17 veise 28]

The reason why the Holy QURAAN is a panacea for physical illness is the fact that blessings are sought through the recitation of the Holy QURAAN as a cure and remedy for a number of ailments and maladies. The Holy Prophet (Sallallahu Alaihi Wa Sallam) is stated to have said that one who is not cured even with the recitation of healing verses of the Holy QURAAN, ALLAAH, the Almighty will not bless him with recovery at all. It occurs in a tradition that Surah Fatiha is a cure for all'. According to authentic traditions Surah Fatiha serves as a remedy for poisonous insect-bites as well as for mental derangement. Hadrat Ali (Radi Allaahu Ta'ala Anhu) has stated in a marfu tradition that QURAAN is the best remedy.

Seeking remedy through the recitation of (mu'awwazatain which are the names of ALLAAH is the spritual science of medicine provided these are recited with the confidence by pious and godly persons. Such persons are, however, not ordinarily available, so people run after medical treatment and do not look for spritual remedy. By the term 'mu'aowazat' is meant Suratul Falaq (cxiii) and Suratual Nas (cxiv) which the Holy Prophet used to blow over himself after incantation, and according to some, Suratul Ikhlas (cxii) and Suratal Kafirun (cix) are also included in this term.

The Ulema have held that dua for recovery is lawful subject to three conditions; (1) The dua is accompanied with the recitation of the QURAAN as also with the names and attributes of ALLAAH, irrespective of the language but that their meanings are fully followed. (2) The dua is made with the firm

belief that the real benefactor is ALLAAH, the Almighty. (3) The efficacy of dua depends on the Will of ALLAAH and divine decree.

The authority for amulets is derived from the traditions. It has been reported that Hadrat Ibn Masud (Radi Allaahu Ta'ala Anhu) used to teach the boys who were sensible enough while in the case of others he used to write on a piece of paper and suspend it round their necks.

Exercising for evil eye

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated: the Prophet (Sallallahu Alaihi Wa Sallam) gave us command that we should use a spell against the evil eye. [Bukhari, Muslim]

Asma daughter of Abdullah (Radi Allaahu Ta'ala Anhu) narrated, "Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam), Jafar's children are readily susceptible to the influence of evil eye, so may I use the spell for them?" He replied, "Yes, for if anything could get ahead of the decree the evil eye could."

[Ahmed, Tirmizi, Ibn Majah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) narrated: Seek remedy for your patients through sadaqah. [Al - Targhib - wa - Al - Tarhib]

When some one is afraid that the person upon whom he is casting a glance may come under the influence of his own evil eye he should get rid of the evil through making the supplication (du'a) اَللّٰهُمَّ بَارِكْ عَلَيْهِ (O ALLAAH, bless him)

The Messenger of Allah (Sallallahu Alaihi Wa Sallam) asked Hazrat Aamer when Sahi bin Hunaif (Radi Allaahu Ta'ala Anhu) had cast an evil eye on him, "Did you not seek Allah's blessings i.e. did you not recite Allahumma

barik alaih?" so also when one recites "Whatever Allah wished has happened there is no strength except that which is given by Allah" the influence of an evil eye is nullified.

Prophet's remedy for evil eye

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to remedy evil eye through recitations of mu'aowazatain i.e. those ayat and phrases which seek ALLAAH's shelter from Sharur (evils, e.g. mu'aowazatain, Suratul Fatiha, the Throne verse, etc. Ulema have held that most the effective and most magnificent supplications for recovery is recitation of Surah Fatihah, Throne verse and Muawwizatain. To keep safe from an evil eye one should say, "whatever Allah wished. There is no strength, except that which Allah gives" and if one apprehends that his own glance may cast an evil eye on the person whom he looks at, he should say, "Oh Allah bless him." this will remove the evil influence.

The Prophet (Sallallahu Alaihi Wa Sallam) used ruqyah (spell) and dua (supplications) for all bodily ailments and one should look for adiyah (supplications for specific ailments including anxieties, abject poverty, sleeplessness, tooth-ache, palpitation and other afflictions in the various collections of traditions. [Madarijun Nubuwah]

The Holy Prophet's specific dua for evil eye, anxieties, diseases and affliction was

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا
شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا (مدارج النبوة)

O Lord of mankind remove the trouble, and bestow recovery, Cure is from Thee and there is no cure excepting Thine. Bestow such recovery as may not leave behind the slightest trace of disease.

The practice of reciting لاحول ولاقوة

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, لاحول ولاقوة الا بالله

(There is no might and no power except in ALLAAH) is remedy for ninety nine diseases, the lightest of which is anxiety. He said that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) offered to guide him to a word from under the Throne which was part of the treasure of paradise, it being,

لاحول ولاقوة الا بالله

(There is no might and no power except in ALLAAH)". [Mishkat]

Ulema have therefore, expressed an opinion that this phrase is the best helper. [Madarijun Nubuwah]

Ayat ul Kursi (throne verse) (255/II)

It occurs in a tradition that whoever in trouble recites Ayatul Kursi and the two verses at the end of surah -al Baqarah, ALLAAH, the Almighty will redress his grievances. [Madarijun Nubuwah]

Comprehensive du'a (supplication)

Hadrat Sa'd (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying that no Muslim will supplicate ALLAAH for any thing and fail to receive an answer, when he uses Zun Nun's (Prophet Yunus) supplication when he was in the belly of the fish.

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

(There is no god but Thee to whom be the glory. I was indeed a wrong-doer) [21/87] [Ahmad - Timizi]

Dua (supplication) for Indigence

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that some one came to the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) and told him that the world has turned its back on him and abandoned him. The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) told him, "Where did you lose the prayer of angels and (Tashbih-e-Khalaeq) due to which they are given sustenance ? Thereafter he said, "Recite the following du'a hundred times at the sunrise,

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ اَسْتَغْفِرُ اللّٰهَ

And then, the world will come to you humiliated and down-trodden. The person then went away and turned up after a lapse of time and said, "O Messenger of ALLAAH! The world (wealth) has come to me in so abundance that i do not know where to keep it".

The practice of the pious elders has been to recite this dua between the Sunnah-I-Mu'akkadah and obligatory Rakaats of Fajr Salaah. It is advisable to also recite a rosary of

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

(There is no might and power except in ALLAAH). Regarding the latter it occurs in traditions that this would be responsible for deliverance from all sins and an abundance of sustenance. This is in fact the result of repentance because sins cause decreases in sustenance as also various types of anxiety and tribulations. [Madarijun Nubuwah]

Dua ' for headache

It has been reported in a tradition that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) when suffering from headache used to seek refuge in ALLAAH through the following dua:

بِسْمِ اللهِ الْكَبِيْرِ وَاَعُوْذُ بِاللهِ الْعَظِيْمِ مِنْ كُلِّ
عِرْقٍ نَعَّارٍ وَّمِنْ شَرِّ حَرِّ النَّارِ

In the name of ALLAAH who is great (KABEER) and I seek refuge in ALLAAH, the great (AZEEM) from nervous tension and from the evil of the heat of fire.

Dua for every ailment and calamity

Hadrat Abin bin Uthman (Radi Allaahu Ta'ala Anhu) narrated, he heard his father quoting ALLAAH's Messenger as saying that if anyone says three times in the evening."

بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْاَرْضِ وَلَا
فِي السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

"In the name of ALLAAH, when whose name mentioned is nothing on hurt earth or heaven can cause him and He is the Hearer, the Knower." No calamity will afflict him till the morning and who so ever recites them three times in the morning no calamity will afflict him till the evening.

Dua before taking meals

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated that when victuals are placed he should recite the following:

بِسْمِ اللهِ خَيْرِ الْاَسْمَآءِ فِي الْاَرْضِ وَالسَّمَآءِ لَا يَضُرُّ
مَعَ اسْمِهٖ دَآءٌ اَللّٰهُمَّ اجْعَلْ فِيْهِ رَحْمَةً وَّشِفَآءً ط

In the name of ALLAAH being the best of names on earth and in heavens: with His name, no ailment causes harm. O ALLAAH bestow remedy and blessing on it.

And, nothing will cause any harm (to him).
[Madarijun Nubuwah]

Dua for, toothache

Hadrat 'Abdullah bin Rawahah (Radi Allaahu Ta'ala Anhu) narrated that he told the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) that he was having toothache: then the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) placing his hand on the afflicted cheek, recited the following seven times,

اَللّٰهُمَّ اَذْهِبْ عَنْهُ مَا يَجِدُ وَفُحْشَهُ بِدَعْوَةِ
نَبِيِّكَ الْمِسْكِيْنِ الْمُبَارَكِ عِنْدَكَ.

O ALLAAH, remove the cause and effect of the trouble of his person through the dua of this weak prophet of yours which, according to you, is full of blessings.

ALLAAH, the Almighty removed his trouble before the Holy Prophet (Sallallahu Alaihi Wasallam) lifted his hand. [Madrijun Nubuwah]

Diseases and their remedies

The Holy Prophet's (Sallallahu Alaihi Wa Sallam) practice was to provide medical treatment to his family members and Companions including himself. He mostly suggested single drugs.

Idea about food in the belly

Hadrat al-Miqdam bin Ma'dikarib has related that he heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "A human being has not filled any vessel which is worse then a belly. Enough for the son of Adam are some mouthfuls which can keep his back straight: but if there is no escape he should fill it a third with food, a third with drink and leave a third empty." [Tirmizi, Ibn Majah]

Food for patients

Hadrat Uqbah bin Amir (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Do not force your invalids to eat for ALLAAH (Subhanahu Wata'ala) most high gives them food and drink." [Tirmizi]

There is no cure in unlawful things

It occurs in traditions that the Holy Prophet (Sallallahu Alaihi Wa Sallam) was asked about mixing wine in medicines and he said: This is a disease (in itself) and not a remedy." [Tirmizi, Abu Dawud]

In addition to the above it has been reported from the Holy Prophet (Sallallahu Alaihi Wa Sallam) that he said, "ALLAAH may not bestow recovery on him who uses wine as a medicine." [Zadul Mad]

Use of milk in diseases

It has been reported form Hadrat Aishah (Radi Allaahu Ta'ala Anhu) that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said: Talbinah gives rest to an invalid heart and removes some of his grief."

[Bukhari, Muslim]

Note: Talbinah is a kind of gruel made of flour or bran and milk sometimes having honey mixed with it.

Whenever he was told that some one is ailing and does not take food, he used to say, "He should be given talbinah (diet of mixed cereal with milk) and that I swear by ALLAAH in whose hand my soul is, that this washes your stomach in the manner you clean dirt from your face." [Zadul Ma'd]

Virtue of HONEY

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, if anyone licks honey three mornings every month, he will not be afflicted with any serious trouble. [Mishkat]

Holy QURAAN and HONEY as remedies

Hadrat Abdullah bin Mas'ud narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Make use of the two remedies: HONEY and QURAAN." [Ibn Majah]

Disease and bad omen

Hadrat Sad bin Malik (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, There is no hama, no infection and no evil omen. [Abu Dawud]

Note: Hama means an owl or night bird which is supposed to frequent graves.

Efficiency of nigella

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that he heard the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) as saying "Nigella seed is a remedy for every disease but death.

[Bukhari, Muslim]

Hadrat Zaid bin Arqam narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) ordered them to treat pleurisy with sea costus and olive oil.

[Tirmizi]

Use of spells

It has been narrated from the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) that "There is no harm in spells as long as they involve no polytheism."
[Muslim]

Olive Oil

Hadrat Zaid bin Arqam (Radi Allaahu Ta'ala Anhu) said that the Messenger of Allah (Sallallahu Alaihi Wa Sallam) has commended olive oil and 'dars' (a plant) in pleurisy. [Tirmizi, Mishkat]

Unlawful Ingredients in medicine forbidden

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) as saying, "ALLAAH has sent down both the disease and the cure, and He has appointed cure for every disease, so treat your disease medically, but use nothing unlawful." [Abu Dawud]

Remedy for Weakness of heart

It is reported in Sunane Abi Dawood from Hadrat Mujahid (Radi Allaahu Ta'ala Anhu) that it had been reported to him that Hadrat Sa'd (Radi Allaahu Ta'ala Anhu) narrated: When I was ill the Prophet (Sallallahu Alaihi Wa Sallam) came to visit me, and putting his hand between my nipples so that I felt its coolnes in my heart, he said, "You are suffering from a heart disease. Use seven ajwah dates of Madina after taking away seeds from them." (In this disease ajwah dates are very effective. This is in the category of revelation)
[Zadul Ma'ad]

Hadrat Amir bin Waqqas (Radi Allaahu Ta'ala Anhu) narrates from his father ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "He who eats

seven ajwah dates in the morning will not suffer harm that day through poison or magic. [Bukhari, Muslim]

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا
وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Deemed ye then that we had created you for naught, and that ye would not be returned unto Us? [23/115] and the Throne verse was also recited to cure this and the Holy Prophet (Sallallahu Alaihi Wa Sallam) also used to ask the afflicted person to recite this and also used to asked them to recite: معوذتین
[Zadul Ma'ad]

Flies

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Whenever a fly falls in the vessel of any one of you, then pick it out after giving it a dip, because one of its wings has disease while the other wing is a remedy." [Zadul Ma'ad]

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CHAPTER 5

AKLAQUIAT

GOOD MANNERS
&
ETIQUETTE

CHAPTER 5

Good Manners

Good Character

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that she heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "By his good character a believer will attain the degree of one who prays during the night and fasts during the day." [Abu Dawud]

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) is reported to have said, "Among those of you who are dearest to me and (will be) nearest to me in the hereafter are those who have the best character, and among those of you who are the most abhorable to me and (will be) farthest from me in the hereafter are those who do not posses good character. [Bahisti Zewar]

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) has said, The believers whose faith is most perfect are those who have the best character. [Abu Dawud, Mishkat]

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) used to say, "O ALLAAH, as thou has made my form beautiful so make my character beautiful." [Ahmad]

A man of Muzaina narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) was asked what was the best a human was given and he replied, "A good character." [Baihaqi, Mishkat]

Hadrat Mu'az bin Jabal (Radi Allaahu Ta'ala Anhu) narrated that the best injunction ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) gave him when he (i.e. Mu'az) had put his foot in the stirrup was, "Treat people well, Mu'az. [Ma'arif -ul- Hadith]

Those deserving the protection of ALLAAH

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: There are seven categories of persons whom ALLAAH will provide peace under the shade of His mercy on the Day of Judgement when there will be no shade other than His. They are (1) A just and fair ruler, (2) A youth grown up in regular devotion (i.e. who had been devout form the very boyhood and remained so even during his youth and the frenzies of youth did not distract him from devotion). (3) A believer who has his heart in the mosque even after leaving it until he returns to it (4) The two persons who loved each other (for the sake of ALLAAH), when they were together and when they separated i.e. unlike They, insincere and who express love when they see each other; but their condition is that they love each other when they are together and their hearts are full of love (for the sake of ALLAAH) even when they are away from each other). (5) That servant of ALLAAH who when he remembers ALLAAH in loneliness, tears gush forth in his eyes (6) That servant of ALLAAH who when invited for unlawful action by a women possessing both beauty and position, said, 'I fear ALLAAH (so I cannot do that is unlawful), (7) that son of Adam who gives sadaqah with his right hand concealing it from his left as to what his right hand is giving in the name of ALLAAH." [Bukhari, Muslim]

Right guidance

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa

Sallam) as saying, "If one summons others to follow right guidance, his reward be equivalent to those of the peoples who follow him without their rewards being diminished in any respect on that account: and if any one summons others to follow error the sin of which he is guilty will be equivalent to the people who follow him without their sins being diminished in any respect on that account. [Muslim, Mishkat]

Favour

Hadrat Huzaifa (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Do not follow others who say that if others treat you well you will treat them well and that if they do wrong you will do wrong but accustom yourselves to do good if people do good and not to do wrong even it if they do evil. [Tirmizi, Mishkat]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "He who strives on behalf of a widow and poor persons is like one who strives in ALLAAH's path". He said he thought that he added, "Like one who prays during the night without growing slack and like one who fasts without breaking his fast." [Bukhari, Muslim, Mishkat]

Confidence in ALLAAH and submission to His will

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Seventy thousand of my people will enter paradise without being taken to account. They are those who do not use spells or take omens, but put their trust in their Lord. [Bukhari, Muslim, Mishkat]

Hadrat Sa'd (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam)

as saying of the good fortune of a man of Allah is his being happy and contented with what ALLAAH has decreed for him, part of the misfortune of a son of Adam consists in his abandoning for asking ALLAAH's blessing, and part of the misfortune of a son of Adam consists in his being displeased with what ALLAAH has decreed for him.

[Ahmad, Tirmizi, Ma'arif -ul- Hadith]

Good manner of conduct

Hadrat Abdullah bin Sarjis (Radi Allaahu Ta'ala Anhu) narrated the Prophet as saying, "A good manner of conduct, deliberation and moderation are a part of twenty fourth part of prophethood." [Tirmizi, Mishkat]

Truthfulness and justice

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has said: My Ummah will keep on flourishing as long as it retains the following three characteristics (1) they speak the truth when they talk, (2) they administer justice when they decide the affairs of the People: and (3) they are merciful on weaklings when a request for mercy is made. [Agreed, Abu Ya'ala]

Restraint

The Holy Prophet (Sallallahu Alaihi Wa Sallam) said: No deed of a man will be of any avail if he does not possess the following three characteristics (1) he does not let loose his sexual emotions, (2) he forbears if someone foolhardy attacks him; and (3) he deals with people gently. [Tabarani]

Guaranteed for Paradise

Hadrat Ubadah (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "If you guarantee me six things on your part, I shall guarantee you Paradise. Speak the truth when you

talk, keep a promise when you make it, when you are trusted with something fulfil your trust, avoid sexual immorality, lower your eyes and restrain your hands from injustice". [Mishkat]

Tidings for Paradise

It has been reported in a tradition that one day the Holy Prophet (Sallallahu Alaihi Wa Sallam) mentioned about the beauties and grandeur of Paradise. One of the Companions present there asked impatiently, "Who will get this paradise, O Messenger of ALLAAH? he replied, "Any one who has pleasant speech, provides food to the hungry, fasts mostly and observes prayer at a time while the rest of the world is asleep." [Tirmizi]

Trustfulness, trustworthiness, falsehood and breach of trust

Hadrat 'Abdullah bin Mas'ud (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Adhere to truth, for truth leads to good deeds and good deeds lead him who does them to paradise. If a man continues to speak truth and makes truth his object he will be recorded in ALLAAH's presence as eminently truthful. Avoid falsehood, for falsehood leads to wickedness and wickedness leads to hell; and if a man continues to speak falsehood and makes falsehood his object he will be recorded in ALLAAH's presence as a great liar." [Bukhari, Muslim, Mishkat]

True love of ALLAAH and His Messenger

Hadrat Abdur Rahman bin Abu Qurad (Radi Allaahu Ta'ala Anhu) narrated that the Prophet performed ablution one day and his companions began to wipe themselves with the water he had used. The Prophet (Sallallahu Alaihi Wa Sallam) asked then what induced

them to do so, and when they replied that it was love for ALLAAH and His Messenger, he said "If any one wishes to love ALLAAH and his Messenger, or rather to have ALLAAH and his Messenger love him, he should speak the truth when he tells anything, fulfils his trust when he is put in a position of trust, and be a good neighbour." [Baihaqi]

Trust

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wasallam) said, "When a man tells something (which is confidential) and then departs it is a trust." (i.e. he should guard it as he would guard a trust) [Tirmizi, Abu Dawud, Mishkat]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) seldom addressed us without saying, "He who is not trustworthy has no faith, and he who does not keep his covenant has no religion. [Baihaqi]

Regard of age

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam), said "He does not belong to us who does not show mercy to our young ones and respect to our old ones who does not recommend what is reputable and prohibit what is disreputable. [Tirmizi]

Modesty and Shame

Hadrat Zaid bin Talha (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's the Messenger (Sallallahu Alaihi Wa Sallam) as saying, Every religion has a characterestic and the characterestic of Islam is modesty." [Malik, Mishkat]

It has been reported that the Holy Prophet (Sallallahu Alaihi Wa Sallam) narrated, "When ALLAAH wants to destroy any of His servants, He withdraws modesty from him. With the departure of modesty from him he becomes low and abhorable in the eyes of the people. When he reaches such a stage, then the trait of trustworthiness is withdrawn from him. When he loses trustworthiness, he starts indulging in breach of trust and fraud. Thereafter, the characteristic of mercy is taken away from him, with the result that the condemned man wanders about hopelessly. When you see him moving from door to door in this state, then take it, that time is near when his relationship with Islam is withdrawn from him." [Ibn Majah]

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Be as modest towards ALLAAH as is due to Him". Those present said "Praise be to ALLAAH (we are modest towards ALLAAH". The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) thereupon said, "Not like this (i.e. the meaning of being modest is not so restricted as you have taken it to be) but being modest towards ALLAAH makes it obligatory on you to take care of your mind and the thoughts arising in your mind, also to take care of your belly and all that with which it is filled (i.e. guard against evil thoughts and unlawful food), also to remember death and all that happens in grave after death, and one who has the hereafter as his object, will abandon the comforts and luxuries of worldly life, will prefer prosperity in the life hereafter to the ease in the momentary life. So, one who does like this, take it that he has fulfilled the call of modesty towards ALLAAH. [Tirmizi]

Easy disposition

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated the Prophet as saying, "He who is deprived of gentleness is deprived of good." [Muslim, Mishkat]

Hadrat Abdullah bin Mas'ud (Radi Allaahu Ta'ala Anhu) has reported that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Shall I not tell you who is kept away from hell and from whom hell is kept away? From everyone who is gentle and kindly is approachable and of easy disposition."

[Ahmad, Tirmizi, Mishkat]

Fulfillment of promise and otherwise

Hadrat Zaid bin Arqam (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "When a man makes a promise to his brother with the intention of fulfilling it, but does not do so, and does not come at the appointed time, he is guilty of no sin." [Abu Dawud]

Note: The point here is, while the intention was good some thing came in the way.

Humility

Hadrat 'Iyad bin Himar al-Mujashi (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "ALLAAH has revealed to me that you must be humble, so that no one boasts over another or oppresses another." [Muslim, Mishkat]

Hadrat Umar (Radi Allaahu Ta'ala Anhu) narrated when he was on the pulpit: You people must be humble towards others, for I heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "He who is humble for ALLAAH's sake will be exalted by ALLAAH, for though he consider himself lowly he is great in the eyes of men: but he who is proud will be abased by ALLAAH, for though he considers himself great he is lowly in the eyes of men to such and extent that he is of less value in their estimation than a dog or a pig." [Mishkat]

Being deprived of ALLAAH's pardon

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "There are three types of people to whom ALLAAH will not speak on the day of Resurrection and whom He will not purify (a version has, and at whom He will not look), and they will have painful punishment: an old man who commits fornication, a ruler who speaks lies, and a poor man who is proud". [Muslim, Mishkat]

Hadrat 'Abdullah bin Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "A boon from Allah while it is (food) consumed and is preceded by Bismillah and followed by Alhamdu lillah will not be questioned on the Day of Judgement". [Ibn - Habban]

Patience

Hadrat Abu Hurairah ((Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Shall I not guide you to something for which ALLAAH blots out sin and raises men's ranks?" When his companions expressed their desire that he should tell them he said, "Performing complete ablution although circumstances make it difficult, taking many steps to the mosques, (i.e. comes to a mosque from far off) and awaiting for the next time of Salaah after one Salaah has been performed. That is the defence of the frontier". [Muslim, Tirmizi]

Hadrat Abu Musa al-Ash'ari (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When a man's child dies ALLAAH most high asks His angels whether they have taken his servant's child and they reply that they have. He then asks whether they have taken the fruit of his heart (children or grand children) and they reply

that they have, He asks what his servants said. On their replying that he praised ALLAAH and said, "We belong to ALLAAH and to Him do we return." ALLAAH says, "Build a house in paradise for my servant and call it the house of Praise." [Ahmad and Tirmizi]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "There are four things such that if one gets them one gets the good of this world as well as of the hereafter. These things are: a heart that is thankful, a tongue that remembers ALLAAH constantly, a person who is patient in the face of hardship and a wife who does not misappropriate her husband's trust in his belongings as well as in her body.

[Baihaqi, Hayatul Muslimin]

Summary

A human mind is never blank. Sometimes conditions are agreeable and at other times disagreeable. In the former case, he has been advised to be thankful while in the latter he should have patience. It means that thankfulness and patience are to be the regular features of a man's every day life. Never forget this aspect of human life and then see for yourself how peaceful your life becomes. [Hayatul Muslimin]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "ALLAAH will strengthen the endurance in him who shows endurance. No one has been given a better or more ample gift than endurance." [Bukhari, Muslim]

Patience and gratitude

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When one of you looks at some one who is superior to him in property and appearance, he gets a feeling (of envy and greed and discontentment with his lot) he should look at some

one who is inferior to him." (so that the feelings of 'Shukr' and 'Sabr' arise in his breast)

[Bukhari and Muslim]

A version by Muslim has, "Look at those who are inferior to you and do not look at those who are superior to you, for that is more liable to keep you from belittling ALLAAH's favour to you."

Hadrat Suhaib (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "It is remarkable that every thing turns out well for a believer and that is applied only to a believer. If happiness befalls him he gives thanks and it turns out well for him, and if misfortune befalls him he shows endurance and it turns out well for him.

[Muslim]

Hadrat Usamah bin Zaid (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "If any servant of ALLAAH is afflicted with some bodily or pecuniary trouble and does neither make a mention of it to any body, nor complains about it, then ALLAAH has taken upon Himself that He would pardon his sins".

[Mu'Jam-I-Ausat Tabarani]

Hadrat Usamah bin Zaid (Radi Allaahu Ta'ala Anhu) narrated that the Prophet's daughter sent the Prophet a messenger telling him that a son of hers was dying and asking him to come to them. He sent her a reply, "What ALLAAH takes from someone it belongs to Him. What he gives to someone also belongs to Him and He has an appointed time for everyone, so let her show endurance and seek her reward from ALLAAH. She then sent adjuring him to come to her, and he got up to go accompanied by Sa'd bin Ubadah, Mu'az bin Jabal, Ubayy bin Ka'b, Ziad bin Sabit and some other men. The boy whose soul was disquieted or restless (i.e. who was on point of death) was given in the lap of ALLAAH's Messenger whose eyes overflowed with tears. Sa'd said, "What is this, Messenger of ALLAAH?". He replied "This is

compassion which ALLAAH has placed in the hearts of His servants. ALLAAH shows compassion only to those of His servants who are compassionate". (Those who are stone-hearted and devoid of mercy, will not be entitled to ALLAAH's Mercy. [Bukhari, Muslim]

Generosity and Miserliness

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as stating that ALLAAH most high had said, "If you spend (on others) son of Adam, I shall spend on you." [Bukhari and Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, Greed, niggardliness and faith will never be combined in the heart of a servant of ALLAAH." (i.e. niggardlies and faith do not go together) [Sunan Nasai]

Contentment and shunning others help

Hadrat Abu Sa'id al-Khudri (Radi Allaahu Ta'ala Anhu) is narrated to have said that some of the Ansars begged from ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) and he gave them something. They later begged from him again and he gave them something till he had spent all that he had and what. He then said, "What I have will come to me in future I shall never store away for you, but you must understand that begging again and again will not fulfil your needs. Allah has decreed that whosoever abstains from asking others (i.e. from begging Allah helps him and saves him from the indignity of begging and whosoever wants not to let others know his being needy (i.e. does not want to incur the obligation of other) Allah Ta'ala makes him free from coming under the obligation of others. And whosoever endures difficult times with patience, Allah grants him patience (and he realises the meaning of patience) and no one has

been given a better or more ample gift than endurance. [Mishkat]

Frugality

Hadrat Anas, Abu Omama, Ibne Abbas & Ali (Radi Allaahu Ta'ala Anhum) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Moderation in expenditure is half of one's livelihood" (This means that one should spend with caution and deliberation and should spend when the occasion demands. If one spends cautiously one does not stand in need of others help and if a person is a spend-thrift he will spend all he has even if he has great wealth.) [Dailmi and others]

Apology

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "He who has caused a wrong to his brother (e.g. has indulged in back biting or loss of his property must ask his forgiveness for it now before the day when dirham and dinar are useless. If he has done any good deed the amount of his wrong doing will be subtracted from them, but if he has done no good deed some of the other's evil deed will be laid upon him." [Bukhari, Mishkat]

Acceptance of apology

The Holy Prophet (Sallallahu Alaihi Wa Sallam) is narrated to have said, "On the day of resurrection, a crier will call saying: Where are those who used to forgive people of their faults. They may come before their Provider and have their reward because every Muslim who used to do so is entitled to enter paradise." [Abu al - Sheikh - From Abbas]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) narrated to have said: "If any one desires his position to be exalted on the Day of Judgement, he should forgive him who might have wronged him and give him who had not given him and should join ties of

relationship with one who might have broken ties of relationship with him and forbear a person who might have spoken ill of him." [Ibn Asakar, Abu Hurairah]

Hadrat 'Abdullah bin Amr (Radi Allaahu Ta'ala Anhu) narrated that a man came to the Prophet (Sallallahu Alaihi Wa Sallam) and said "Messenger of ALLAAH, how often shall I forgive a servant?" He gave no reply, so the man repeated what he had said but he still kept silence. When he asked for the a third time he replied, "Forgive him seventy times daily."

[Tirmizi, Mishkat]

Silence

"The status (in Allah's eyes) while one gets by remaining silent is better than he gets by doing optional acts of worship for sixty years." [Mishkat]

Sacrifice / selflessness

The Prophet (Sallallahu Alaihi Wa Sallam) is reported to have told Hadrat Abu Bakr (Radi Allaahu Ta'ala Anhu):

"Abu Bakar (Radi Allaahu Ta'ala Anhu) there are three things all of which are true (1) no one is wronged and ignores it of the sake of ALLAAH who is great and glorious without ALLAAH giving him great help for it: (2) no one begins to give intending thereby to unite ties of relationship without ALLAAH providing him with much more because of it ; (3) and no one will begin to beg seeking thereby to gain abundance without ALLAAH giving him still more poverty because of it". [Ahmad, Mishkat]

Giving up useless things

Hadrat 'Ali-bin al-Husain (Zainul 'Abidin) (Rahmat ullah) narrated that the Messenger of ALLAAH

(Sallallahu Alaihi Wa Sallam) said, "Part of a man's good observance of Islam is that he leaves alone what does not concern him." [Mishkat]

Kindness and stone heartedness

Hadrat Jarir bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAH (Sallallahu Alaihi Wa Sallam) said, "ALLAH will not show mercy to him who does not show mercy to others."
[Bukhari, Muslim]

Righteousness

Hadrat Wabisa bin Ma'bad (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAH (Sallallahu Alaihi Wa Sallam) as saying, "Have you come to ask about righteousness and sin, Wabisa?" When he replied that he had, he (Sallallahu Alaihi Wa Sallam) joined his fingers and striking his breast with them said, Ask yourself for a decision, ask your heart for a decision (saying it three times). Righteousness is that with which the soul is tranquil and the heart is tranquil, but sin is that which arouses suspicion in the soul and is perplexing to the breast, even if people give you decision in its favour." [Ahmad, Darimi, Mishkat]

Hadrat Abu Zarr (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Do not consider any act of kindness insignificant, even meeting your brother with a cheerful face." [Muslim]

Continuous sadaqah

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) as saying, "Among the actions and good deeds for which a believer will continue to receive reward, after his death, are knowledge which he taught

and spread, a good son whom he left behind, or a copy of the QURAAN which he left as a legacy, or a mosque which he errected, or a house which he built for the traveller, or a stream which he caused to flow, or a sadqah which he gave from his property when he was alive and well, for which he will continue to receive reward after his death." [Ibn Majah, Mishkat]

Caution and deliberation

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Muslims, cultivate the habit of deliberation and deliberate on the bounties of Allah but do not deliberate on Allah's being." [Abu -al- Sheikh -fil- Uzmah]

ILL MANNERS

Self conceit

It has been reported that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Self conceit is such a great evil that it destroys the virtuous deeds of seventy years." [Dailami]

Dissemination of immodesty

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated: One who indulges in immodest things and one who disseminates and spreads immodesty are equal in sin." [Al-Adabul Mufrid]

Despising others

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "A Muslim is a Muslims brother: he does not wrong, desert or despise him. Piety is found here (pointing three times to his heart). Despising his Muslim brother is enough evil for any

man to do. Every Muslim's blood, property and honour is sacred to a Muslim. [Muslim]

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: "This is also one of the signs of the Last Hour that low people will build big houses and lofty mansions and will be proud of them."
[Bukhari, Muslim]

Ostentation (Reya)

Hadrat Mahmud bin Labid (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, The thing I fear most for you is the lesser polytheism." He was asked what the 'lesser polytheism, was, he replied that it was ostentation (i.e doing anything only to show the people). [Ahmad, Mishkat]

Note: Just as (Ikhlas) sincerity and (Lillahiyyat) for ALLAAH's sake (i.e doing every good deed for seeking the pleasure and mercy of ALLAAH) are the natural requirements of Iman and Tauheed, is also the soul of deeds; Iman and Tauheed, is also the soul of deeds; similarly hypocrisy and ostentation (i.e. doing good deeds to show the people and achieving fame in the world) are contrary to Iman and Tauheed in fact these are kinds of shirk (attributing partners to ALLAAH). [Maariful- Hadis]

Hadrat Shaddad bin Aus (Radi Allaahu Ta'ala Anhu) narrated that he heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "He who prays hypocritically has attributed a partner to ALLAAH, he who fasts hypocritically has attributed a partner to ALLAAH, and he who gives sadaqah hypocritically has attributed a partner to ALLAAH." [Ahmad]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu

Alaihi Wa Sallam) said, "In the last times men will come forth who will fraudulently use religion for worldly ends and wear sheepskins in public to display meekness. Their tongues will be sweeter than sugar, and their hearts will be the hearts of wolves. ALLAAH will say, "Are they trying to deceive Me? I swear by Myself that I shall send trials upon those people which will leave the Intelligent among them confounded."
[Tirmizi]

Fornication (Zina)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "The fornication of the eyes consists in looking, of the ears in hearing, of the tongue in speech, of the hand in touching (someone) someone's hand and of the feet in walking. The heart lusts and wishes, and the private parts accord with that or reject it."

Anger

Hadrat Abu Zarr (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "When one of you becomes angry, if he is standing, he should sit down. If the anger leaves him, well and good, otherwise he should lie down."
[Ahmad and Tirmizi]

Hadrat Saad bin Muaz (Radi Allaahu Ta'ala Anhu) on his father's authority, narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "If anyone restrains anger when he is in a position to give vent to it ALLAAH will call him on the day of resurrection over the heads of all creatures and let him chose whichever of the bright eyed maidens he wishes." [Tirmizi, Abu Dawud]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) narrated, "Muslims, when one of you is overcome with anger, then it is icnumbent on him that he should

observe silence." [From Ibn Abbas]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, The strong man is not the wrestler: the strong man is he who control himself when he is angry". [Bukhari, Muslim]

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "No one has swallowed back anything more excellent in the sight of ALLAAH who is great and glorious than when he swallowed his anger..." [Ahmed]

Hadrat Atiya Ibn Urwa-as-Sadi (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "... so when one of you becomes angry he should perform ablution."

[Abu Dawud]

Recitation of taawwuz appeases anger.

[Bukhari, Muslim]

Back biting

Hadrat Abu Said and Hadrat Jabir (Radi Allaahu Ta'ala Anhum) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Back biting is worse than fornication (Zina)". When asked how slander was worse than fornication (Zina) he replied, "A man commits (Zina) and returns (in repentance) and ALLAAH returns [forgiveness] to him (a version giving that he returns in repentance and ALLAAH forgives him); but back biting is not forgiven till the person who has been spoken about forgives him."

[Mishkat, Baihaqi]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) asked if they knew what back biting was, and on receiving the reply that ALLAAH and his

Messenger knew best, said, "It is saying something about your brother which he would dislike". Someone asked him to tell him how matters stood if what he said about his brother was true, and he replied, "If what you say about him is true, you have indulged in his back biting, and if it is not true you have falsely accused him". [Muslim]

Breach of Trust

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Return the thing intact to him who, considering you trustworthy, has placed it in your custody, and if some one betrays your trust then you should not betray his trust (in return) but employ proper means to recover your right from him." [Tirmizi]

Suspicion

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "Avoid suspicion, for suspicion is the most lying form of talk. Do not be inquisitive about one another, or spy on one another, do not bid against one another to raise the price: do not envy one another; do not hate one another; and do not speak evil of one another behind your backs: but be servants of ALLAAH and of your brethren". A version had "Do not quarrel with one another". [Bukhari, Muslim]

Hadrat Abu Aliyah (Radi Allaahu Ta'ala Anhu) narrated: We have been enjoined and directed to keep our valuables duly locked to secure them from our servants: if some thing is given to them for use, we should do so after due measurement and counting. (The intention is that their habits may not be spoiled and there may not be any room for distrust). [Bukhari]

Two - facedness

Hadrat Ammar bin Yasir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "He who is two-faced in this world will have two tonques of fire in his mouth on the day of resurrection. [Darimi]

Backbiting

Hadrat Abdur Rahman bin Ghawam and Hadrat Asma daughter of Yazid (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "The best servants of ALLAAH are those who when seen cause ALLAAH to be remembered; and the worst servants of ALLAAH are those who go about slandering, who separate friends and seek to involve the upright in a sin or to distress them.

[Ahmad, Baihaqi]

Lie

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When a man lies, the angel removes himself a mile form him because of the bad odour produced by his lies." [Tirmizi]

In another tradition recorded in Jami Tirmizi, it occurs that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam), one day told his companions, "Should I not tell you what are the greatest sins?" He said this thrice Then he said, "Associating other object of worship with ALLAAH, disobedience to parents, false witnessing and speaking a lie." The narrator states that the Prophet (Sallallahu Alaihi Wa Sallam) had so long been sitting propped against something and now he straightened himself and repeated what he had said, till we wished it would be better if he said no more, for at that time he was in such an animated state that we thought that he had a great burden on his mind and we wished him to be quiet to avoid the pressure on his heart. [Maarif -ul- Hadis]

Hadrat Abu Umamah al-Bahili (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Whoever usurps the right of another Muslim through (false) swearing, then ALLAAH has declared Hell to be wajib (obligatory) for him. One of those present asked, "Messenger of ALLAAH, even if that be a paltry thing'. He replied, "Yes, even if that be a branch of salvadova persica (a wild tree found in Jungles)." [Muslim]

Hadrat Abu Zarr (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, There are three to whom ALLAAH will not speak on the day of resurrection, at whom he will not look, and whom he will not declare pure, and they will have a painful punishment. "Hadrat Abu Zarr said "They are losers and disappointed. Who are they, Messenger of ALLAAH? He replied, "The one who wears robe trailing lower than the permissible limit (as is the fashion in the proud people) the one who wants people to express gratitude for whatever good he has done to them and the one who posts the sale of his commodity by false swearing." [Muslim]

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "If any one takes false oath before some authority and thereby acting wrongfully appropriates property belonging to a Muslim, ALLAAH will be very angry with him when he meets Him on the day of resurrection. [Bukhari, Muslim]

Expediency

Hadrat Umm Kulsum daughter of Uqbah (Radi Allaahu Ta'ala Anha) narrated that she heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "A person who tries to bring truce between two persons fighting each other will not be counted as a liar (if he says good things from one to the other)."

[Bukhari, Muslim]

Note: He mentions effective and good things to the parties in dispute.

Defaming the Muslims

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) mounted the pulpit and called in a loud voice. "O you people who have accepted Islam with your tongues but whose hearts have not been reached, by faith, do not annoy the Muslims, or revile them, or seek out their faults, for he who seeks out the faults of his brother Muslim will have his faults sought out by ALLAAH, and he whose faults are sought out by ALLAAH will be exposed by Him, even though he should be in the interior of his house". [Timizi]

Hadrat Ibn Abbas (Radi Allahu Ta'ala'anhu) has reported that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "The worst bargain amongst the bad bargains is that a Muslim is disgraced and his dignity is destroyed." [Ibn Abid Dunya, Baihaqi]

Miserliness

Hadrat Abu Bakr as - Siddique (Radi Allaahu Ta'ala Anhu) has reported that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "A crafty one, a miser, and one who keeps reminding people of what he has given, will not enter paradise". [Tirmizi]

Rancour

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) saying. "Man's acts are submitted twice weekly, on Monday and Thursday and every believer is forgiven, except one believer between whom and his brother there is rancour. Command, will be given that they be left till they turn back [from their rancour]. [Muslim]

Envy

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "Avoid envy, for envy devours good deeds just as fire devours wood or grass." [Abu Dawud]

Hadrat Az-zubair (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "The diseases of the peoples before you, namely envy, and hatred, has crept in to you and it is a disease that shaves off. I do not say that it shaves off the hair, but it shaves off the religion.

[Ahmed, Tirmizi]

Remedy for stone - heartdness

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that some one told the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) about the (person's) stone heartedness and he replied, "Caress with your hand the head of an orphan and feed the poor."

[Ahmad]

Hypocrisy

Hadrat Abdullah bin Amr (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Four characteristics constitute a sheer hypocrite, any one who possesses one of them possesses a characteristics of hypocricy till he abandons it: when he is trusted he betrays his trust, when he talks he lies, when he makes a covenant he acts treacherously, and when he quarrels he deviates from the truth". [Bukhari, Muslim]

Oppression

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that Messenger of ALLAAH (Sallallahu Alaihi

Wa Sallam) said, " A father for his child and one who has been wronged are among those whose supplication is raised by ALLAAH above the clouds and for which the gates of heaven are opened. ALLAAH, the Almighty says, I swear by my might that I will certainly help you, though it be after some time."
[Tirmizi]

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Beware of the supplication of the one who is oppressed, for it goes up to the heaven like a flame".
[Hakim]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "ALLAAH says, 'I swear by My power and glory that I will certainly wreak vengeance upon the oppressor sooner or later, and also upon one who in spite of being capable does not help the oppressed."
[Abu-al-Sheikh]

Helping the Oppressor

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "The end of those who hang about with the rich, and who help the oppressor will be exceedingly sorrowful. They will neither be taken as Muslims and will not come to my pond (Kausar), however they claim to profess Islam." [Ahle-Sunan]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) asked if they knew who the poor one (muflis) was and received the reply that among them the poor was the person who had neither dirham nor goods. He said, "The poor one among my people is he who will bring on the day of resurrection prayers, fasting and zakat, but will come having reviled this

one, aspersed that one, devoured the property of this one, shed the blood of that one, and beaten this one. Then this one and that one will be given some of his good deeds; but if his good deeds are exhausted before he pays what he owes, some of their sins will be taken and cast upon him and he will be cast into hell." [Muslim]

Ribaldry

Hadrat Aishah (Radi Allaahu Ta'ala Anha) is reported to have told that a man asked permission to come in to the room of the Prophet (Sallallahu Alaihi Wa Sallam) and he said, The one who will have the worst position in ALLAAH's estimation on the day of resurrection will be the one whom people left alone for fear of his ribaldry." [Bukhari, Muslim]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Of all the parts the tongue will be punished more severely. Then the tongue will say, 'O Lord, Thou has not punished any other part so severely as me." ALLAAH will say, "You used to utter such things which spread to the east and the west. I swear by My power that I will punish you yet more severely than the other organs." [Abu Noaim]

Finding faults

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated that she told the Prophet (Sallallahu Alaihi Wa Sallam), "It is enough that Safiya is such and such, i.e. meaning that she was short, and he replied, "You have said a word which would change the colour of the sea if it were mixed in it."[Mishkat]

Evil look

Hadrat Buraida (Radi Allaahu Ta'ala Anhu) narrated

ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying to Hadrat Ali (Radi Allahu Ta'ala'anhu), "If perchance you see a woman do not give her a second look, Ali, for while you are not to blame for the first you have no right to the second." [Abu Dawud]

Cursing

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) narrated that he heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "When a man curses anything the curse goes up to heaven and the gates of heaven are locked against it. Then it comes down to the earth and its gates are locked against it. It then goes right and left, and if it finds no place of entrance it returns to the thing which was cursed, and if it deserves what was said (it enters it); otherwise it returns to the one who uttered it." [Abu Dawud]

Suicide

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "He who throws himself from a mountain and kills himself will be thrown down in the fire of hell and remain in it forever and ever; he who sips poison and kills himself will have his poison in his hand and sip it for ever and ever in the fire of hell; and he who kills himself with a piece of iron will have his piece of iron in his hand and will be stabbed with it in his belly in the fire of hell for ever and ever."

[Bukhari, Mishkat]

SIN

Abstinence from sin

Hadrat An - Numan bin Bashir (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "What is lawful is clear

and what is unlawful is clear, but between them are certain doubtful things which many people do not recognize. He who guards against doubtful things will refrain from clearly sinful acts, but he who falls into doubtful things falls into what is unlawful is very likely to find pasture in them . ALLAAH's preserve is the things He has declared unlawful. (in which everyone with out permission is unlawful) In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt, if it is corrupt. It is the heart." [Mishkat, Hayat -ul- Muslimeen]

Remedy for sins

Hadrat Muaz (Radi Allaahu Ta'ala Anhu) narrated in a long traditions that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Avoid acts of disobedience, for on their account ALLAAH's wrath descends." [Ahmad, Mishkat]

Hadrat Anas bin Malik (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Should I not tell you your ailment and its remedy? Beware, your disease is your acts of disobedience and your remedy is repentance."
[Baihaqi, Al - Targhib]

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "He who repents of a sin is like him who has committed no sin."
[Baihaqi, Sharhas, Sunnah]

Note: So far as haququl ibad (rights of people) are concerned, repentance is to be followed by apologizing to the person concerned. [Hayatul Muslimin]

Retribution of sins

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that one day some of us were present before the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) when he turned towards us and addressed as follows: "I seek refuge in ALLAAH from five things lest you should fall their victims (1) When acts of immorality will be committed openly among people then they will be involved in plague and will be overtaken by such other diseases which their elders would not have witnessed. (2) When people will take to short weighing and short measuring, they will be afflicted by famine and short supply in addition to tyranny of their ruler. (3) Never did any people stop paying Zakat that the bounty of rain was stopped for them (so much so that) had there been no animal life, there would have been no rains at all. (4) Never did any people break their covenant that ALLAAH gave authority over them to their enemy from another nations who took away their properties by force.

[Ibn Majah]

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "ALLAAH (the Almighty) says, I am the Master of kings, their hearts are in My hand and when My servants follow My commands, then I return their hearts filled with mercy and compassion, but when My servants indulge in acts of disobedience, then I return their hearts filled with anger and oppression so that they perpetrate severe punishment on their subjects". [Abu Noaim]

Burden of Sin

Hadrat Sauban (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "The people will soon summon one another to attack you as people when eating invite

others to share their dish". Someone asked if that would be done due to their small numbers at that time and he replied, "No, like rubbish you will be many but you will be carried and scatterd by the wind and ALLAAH will take the fear of you from the breasts of your enemy and cast enervation into you hearts." He was asked the meaning of enervation and replied, "Love of the world and dislike of death." [Abdu Dawuod, Baihaqi]

Major sins

Hadrat Abdullah bin Amr (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "The major sins are associating other objects of worship with ALLAAH, disobedience to parents, murder and deliberate perjury". [BukhAri]

Hadrat Safwan bin Assal (Radi Allaahu Ta'ala Anhu) narrated in a long tradition that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "... do not bring any innocent person before a ruler in order that he may put him to death, do not use magic, ..." [Tirmizi, Abu Dawood, Nasai]

In addition to the sins mentioned in the above traditions, warnings of severe punishment have been received in respect of the following acts of disobedience:

1. Laughing at some one scornfully.
2. Taunting some one.
3. Calling some one with a nick-name. (that is disliked by him)
4. Casting aspersion on any body.
5. Searching for some one's faults.
6. Reproaching some one without reason.
7. Backbiting.
8. Being two - faced. (Saying something to one person and something to another)
9. Imputation .
10. Making one feel ashamed.

11. Being happy on some one's misfortune.
12. Being proud.
13. Oppression.
14. Failure to help inspite of capability
15. Causing damage to some one's property.
16. Disgracing someone.
17. Failure to pity the down trodden.
18. Disrespecting the elders.
19. Not helping the needy properly.
20. Breaking the ties of relationship due to any worldly affair.
21. Making pictures of living beings.
22. Claiming hereditary tenancy.
23. Giving alms to a healthy person.
24. Shaving / Cutting beard.
25. Dressinglike unbelievers / evildoers.
26. Adopting male's fashion (dress etc.) by women, e.g. wearing shoes intended for male fashions by women, There are many other acts of disobedience which should be avoided and in case these have been committed, one should repent and resolve not to comit these sins and seek ALLAAH's pardon. [Hayatul Muslimin]

Some major sins

1. Afflicting the parents.
2. Drinking wine.
3. Slandering.
4. Aspersion.
5. Breaking promise.
6. Breach of trust.
7. Abandoning Salaah Jumah.
8. Sitting alone with a NA-MAHRAM UNLAWFUL WOMEN.
9. Liking the customs of unbelievers
10. Performing Salaah merely to show the people.
11. Not to give good counsel unspite of being capable to do so.
12. Searching for faults.

Following a particular spiritual guide, does not mean that other (guides) are worthless. A spiritual guide or Shaikh is to be followed so long as his teachings are strictly in accordance with the QURAAN and Sunnah. If otherwise, he is not to be followed.

EEMAN IS PERFECT ONLY when one regards ALLAAH and his Messenger (Sallallahu Alaihi Wa Sallam) true in all respects (to the minutest details) and follow their commands and direction in every walk of life. To have the slightest doubt in any thing said by ALLAAH and His Messenger and belie it or finding fault with it or ridiculing it, leads to loss of Iman (faith).

REFUSING TO ACCEPT THE CLEAR and obvious meaning of the QURAAN and Sunnah and interpreting them to suite one's own understanding or purpose means loss of faith.

Considering acts of disobedience as halal (lawful) also means loss of faith.

Becoming fearless of ALLAAH or losing hope in his bounty is sign of disbelief.

It is upto ALLAAH, the Almighty that he takes into account a minor act of disobedience and ignores/ pardons a major sin.

Whatever, a believer may have been through in his life, whether good or bad, he is to be punished or rewarded on the basis of his conduct at the time of his death.

In view of the above, one should make every possible effort to keep away from acts of disobedience. Sometimes it happens that a minor lapse may result in a sorrowful end.

Associating partners with ALLAAH in worship

Keeping a picture, particularly of a pious man for the sake of blessing and showing respect to it.

[Hayatul Muslimeen]

Innovations regarding graves

Celebrating an Urs (anniversary of a saint) or participating in it.

Innovations in customs and practices

1. Considering that becoming a disciple is enough.
2. Exaggerating in some one's praise.
3. Indulging in excessive self adornment.
4. Considering simplicity in manners to be improper.
5. Decorating the house with pictures.

[Hayatul Muslimeen]

Signs foreboding ALLAAH's wrath

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "When

1. The spoils of war and baitul mal (public exchequer of a Muslim State) are considered as personal wealth (i.e. Baitul Mal and public treasury which are intended for the country, its citizens and deserving people are utilized by the aristocrats and bureaucrats for their personal and luxurious life taking them as their jagir).
2. Trust is misappropriated taking it as booty.
3. Zakaat is considered as penalty.
4. Knowledge is no longer acquired for the sake of faith but for worldly purposes.
5. Males become subservient to females (i.e. instead of being commanders of people, males accept the role of subordinates to females).
6. Son becomes disobedient and insubordinate to his mother.
7. People become closer to their friends than their father.
8. Voices are raised in the mosques.

9. Evil-doers become leader and ruler of the people.
10. A man of the poorest character from the people becomes their leader.
11. A man is respected only as a protection against his evil doing.
12. Singers and musical instruments become very common.
13. Wine is drunk openly.
14. The successors of this Ummah begin to scoff and curse their forefathers and predecessors, then wait for furious red wind storms, destructions from earthquakes, sinking of lands, metamorphosis of faces, downpour of stones and continued descent of ALLAAH's wrath as if a string of pearls is broken and beads are falling down continuously.

[Jami Timizi]

OOO

CHAPTER 6

TWENTY FOUR HOURS OF THE PROPHET'S NOBLE LIFE

THE DAILY ROUTINE OF THE HOLY PROPHET (Sallallahu Alaihi Wa Sallam)

After Fajr Salaah

It was customary with the Holy Prophet (Sallallahu Alaihi Wa Sallam) that after saying Fajr Salaah followed by rememberance of ALLAAH's names, he sat cross-legged when he was in the mosque and his Companions (Radi Allaahu Ta'ala Anhum) sat around him. This was the Court of the Prophet (Sallallahu Alaihi Wa Sallam). This was the circle of attention (spiritual). This was the place where he made known the revelations received by him to his companions and showered esoteric beneficence and spiritual blessings on them. Here, he imparted religious education, explained social manners and business dealings as also ethical delicacies. Here he settled personal matters and decided disputes.

Very often he asked his companions to tell him if any one of them had a dream. He then heard the dream and gave his interpretation. Sometimes, he mentioned his own vision and himself gave its interpretations. Subsequently, he gave up this practice.

[Madarijun Nubuwah]

Sometimes during the conversation the companions (Radi Allahu Ta'ala'anhum) with due regard, narrated tales of pre-Islamic period, recited encomiums and couplets and cut jokes. He used to hear all this and

sometimes he smiled on this. Thereafter he offered Ishraq Salaah. Often at this time he used to distribute the booty as well as stipends to the people.

When the sun sufficiently weni up, Prophet (Sallallahu Alaihi Wa Sallam) offered Salatul Duha: sometimes four Rakaats and sometimes eight Rakaats. Thereafter the meeting was dispersed and Prophet (Sallallahu Alaihi Wa Sallam) went to the apartment of that wife whose day it was. There he engaged himself in the service of his family and did his own chores. He took meal once a
day and took rest at noon. [Siratun Nabi]

After Zuhr Salaah

After saying Zuhr Salaah in a congregation he visited the markets of Madinah, looked into the dealings of the shopkeepers, examined their merchandize to find out its quality, inspected their weighing and measuring tools and if during the visit he found a needy he met his needs.

After Asr Salaah

After saying Asr Salaah in a congregation he went to the apartments of each of his wives, enquired their welfare, and stayed with each of them for a short while. This he did so regularly and positively that every one of them realized how much he valued time and punctuality.

After Maghrib Salaah

After saying Maghrib Salaah in a congregation followed by nafl Salaah (Awwabin) he went to that wife's apartment with whom according to the turn, he had to pass the night and stayed there. Mostly, all the wives came over there; as also other ladies of Madinah, gathered there for at this time the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to impart religious teachings to the women. In short, this was the night

madrasah (school) for the women where they used to have lessons in religion and sociology from the Holy Prophet (Sallallahu Alaihi Wa Sallam), the teacher of the world. The Holy Prophet (Sallallahu Alaihi Wa Sallam), Did not like to deprive the women of religious knowledge and Islamic culture. Here the women used to put forward their cases and he decided them. They narrated their difficulties, complaints and handicaps and he solved them. If any one of them wished to swear allegiance to him, she did so here on the following conditions: she would not associate any thing with ALLAAH, would not commit theft, would not indulge in fornication, would not kill her children, would not slander any one and would not deviate from the path of purity set forth by the Prophet." He accepted their oath of fealty and prayed for their pardon. This madrasah continued till Isha Salaah. Thereafter he went to the mosque for Isha Salaah and the women returned to their homes.

After Isha Salaah

After saying Isha Salaah he returned to the apartment where he had to pass that night and lay down on his bed. After Isha Salaah he did not like talking. He always slept on his right side and generally placed his right hand under his cheek, facing towards the qiblah. He kept the miswak at the head of the bed positively. While going to sleep, he recited Surah Jumah (LXII), Surah Taghaban (LXIVI) Surah Saff (LXI) and when he got up at night, he used the miswak (tooth brush), performed ablution and then said Tahajjud Salaah. Sometimes, during prostration in Salatul Tahajjud, he supplicated for quite a while. Thereafter he took rest and lay down and again got up at the Aazan (call) for Fajr Salaah, offered the two Rakaats of Fajr Salaah (Sunnah) and lay down on his right side for a short while. Then he went to the mosque and offered Salatul-Fajr in a congregation. This was his daily routine.

Firstly, the five time daily salaah themselves teach punctuality and each prayer followed by another after a short while itself warns that so much time has passed and so much still remains. So one should do whatever one ought to do. Besides punctuality, a special characteristic of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was that he had pre-planning and a definite programme for every thing he had to do. This he strictly followed.

[Siratun Nabi-Syed Sulaiman Nadwi]

1. On getting up in the morning, he used to mildly rub the face and eyes with hands so that the influence of sleep is removed. [Shamail-I-Tirmizi]
2. Thereafter, say Al-Hamdo lillah الحمد لله (Praise be to ALLAAH) three times to be followed by kalimah Tayyaibah لا إله إلا الله محمد رسول الله (There is no god except ALLAAH, and Muhammad is His Messenger) being recited three times.
3. Reciting the following supplication is a sunnah.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

Praise be to ALLAAH who has given us life then causing us to die, and to whom we shall be resurrected. [Shamail -I- Tirmizi]

Use miswak (tooth stick) Whenever you get up from sleep (either by night or by day.) [Abu Dawud]

When one of you awakens from sleep he must not dip his hands in the vessels till he has washed it three times, for he does not know where his hand was during the night. [Bukhari, Muslim]

Thereafter one should go to the toilet and if need be, take a bath, otherwise perform wudu (ablution) or, in case of illness, he should perform tayyamum (wiping with dust and perform two Rakaats Sunnah of Fajr (salaah). Thereafter one should go to the mosque and offer Salaah in a congregation.

Dua (supplication) when going out of the house

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying that when a man goes out of his house and says:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

[In the name of ALLAAH, I trust in ALLAAH: there is no might and no power but in ALLAAH"] The following will be said to him at that time, "You are guided, defended and protected." The devil will go far from him and another devil will say, "How can you deal with a man who has been guided, defended and protected? [Abu Dawud, Tirmizi, etc.]

While coming out of the house for offering Fajr Salaah after having prayed two Rakaats (sunnah) of Fajr Salaah, recite the Following on way to the mosque: [Abu Dawud, Bukhari, Muslim]

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا .... اَللّٰهُمَّ اَعْطِنِيْ نُوْرًا

Ishraq Salaah

Unless there is any religious excuse, one should keep on remembering ALLAAH after finishing Fajr Salaah till the Sun has well risen. In doing so the best way is to continue sitting in his place of Salaah. The middle course is that one should sit at any other suitable place in the same mosque. The last course is that one comes out of the mosque but continues to remember ALLAAH with his tongue and when the sun has well risen, approximately, 15 minutes after the sunrise, he performs two Rakaats of nafl prayer, then he gets the reward for a Hajj or Umrah. This is called Ishraq Salaah.

One who performs Ishraq Salaah all his minor sins are forgiven. [Al-Targhib-wa-al-Tarhaib]

Dua (supplication) in the morning and evening

Hadrat Ibn Abbas ((Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying that if any one recites in the morning:

فَسُبْحَانَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ
فِي السَّمٰوٰتِ وَالْأَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ

So glory be to ALLAAH when you enter the night and when you enter the morning (and unto Him be praise in the heavens and the earth! and at the sun's decline and in the noonday. He brings forth the living from the dead, and brings forth the dead from the living. and he reviveth the earth after its death. And even so will he be brought forth [XXX/17 to 19],

He will get that day reward for good deeds that what he has missed, and if any one repeats these words in the evening he will get reward for good deeds that night what he has missed. [Abu Dawud, Mishkat]

After finishing Ishraq Salaah, one should busy himself in earning his livelihood through lawful means. In addition to this dua care should be taken to FULFILL other obligations in the best manner and follow the path of purity set forth by the Holy Prophet (Sallallahu Alaihi Wa Sallam) in all matters of daily life.

When the sun rises high and its light gets pungent, then Salaah (Chasht) should be offered. The number of Rakaats for this Salaah are from four to twelve. [Muslim]

It appears in a tradition that offering four Rakaats of Duha Salaah (Chasht) means paying alms due for

the three hundred and sixty joints of the body and all the minor sins are forgiven. Aameen [Muslims]

Siesta

If times is available, then with the niyyat (intention) of following a sunnah, one my take rest for a short while after mid-day, meal. This is termed as Qailulah. For this sunnah, it is not binding to sleep, only lying down is enough. [Zadul Ma'ad]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated, "The Companions of the Prophet (Sallallahu Alaihi Wa Sallam) used to observe Friday Salaah first and then had a siesta. [Bukhari]

Hadrat Khawat bin Jubair (Radi Allaahu Ta'ala Anhu) narrated that sleeping at day break is lack of wisdom, sleeping at mid-day, is a habit and sleeping at sunset is foolishness. [Bukhari]

This means that except at night if one is overtaken by sleep at any other time, then a siesta is all right but sleeping in the morning or evening is foolishness and indicates lack of wisdom or sleeping in these hours creates these characteristics. [Al-Adabul Mufrid]

After performing Duha Salaah, one should get busy in other day to day matters but should be very careful about Asr Salaah, which has been specifically mentioned in the QURAAN:

حَافِظُوا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى

Be guardians of your Salaah, and of the midmost prayer ... [12/238]

(By midmost Salaah is intended Asr Salaah which has been highly emphasized by the Holy Prophet (Sallallahu Alaihi Wa Sallam).

Performing four Rakaats before Asr Salaah is a sunnah which has a great virtue. [Tirmizi]

Just like Fajr Salaah, one should sit for some time after finishing Asr Salaah and keep on remembering ALLAAH. [Bahishti Zewar]

Sunnahs during night

Awwabin Salaah

Six Rakaats with taslim (salutations) after every two Rakaats is the minimum of Rakaats for Awwabin Salaah, the maximum being twenty. The reward for this Salaah is equivalent to nafal Salaah for twelve years. [Al-Durrul Mukhtar-Abu Daud-Mishkat]

Isha Salaah

Then, one should offer Isha Salaah in time and in a congregation.

There are four Rakaats of Sunnat -I- ghair -I- Muakkadah) before the obligatory Salaah. [Bada'i]

After the fard Salaah of Isha Salaah, there are two Rakaats of Sunnat -I- muakkadah (Compulsory). [Mishkat]

If instead of Salaah two Rakaats of nafil Salaah after the two Rakaats mentioned above, one offers four Rakaats as nafil Salaah, one gets a reward equal to Lailatul-Qadr (the night of power). [Al-Targhib]

If some one is not accustomed to get up at midnight, then the above four Rakaats after Isha Salaah should be offered like this, this is treated as Tahajjud Salaah. In case one awakes after midnight, he may offer Tahajjud Salaah, otherwise, the four Rakaats offered after Isha Salaah would suffice. [Bahishti Zewar -Al- Targhib]

After witar Salaah, two Rakaats of nafal Salaah are to be performed.

Note: it is better that, if on both occasions, i.e., when performing four Rakaats before witar Salaah and two Rakaats after witar Salaah, one does so with niyyah (intention) of Tahajjud Salaah, then if ALLAAH WILLS he will not be deprived of the virtue and reward of Tahajjud Salaah.

Tahajjud Salaah

It occurs in a traditions: That most excellent Salaah after that which is obligatory is one in the depth of the night." [Ahmad, Mishkat]

Excellent time for Tahajjud Salaah

The excellent time for Tahajjud Salaah is in the later part of the night, the minimum being two Rakaats and the maximum being twelve Rakaats.

[Bukhari, Muwatta]

If one is unable to get up at night then he should pray a few Rakaats after Isha Salaah. But the reward will be less. Offering Salaah other than obligatory Salaah at home is excellent. As such offering Tahajjud Salaah at home is virtuous. It is better to offer Salaah at night with taslim (salutation) after every two Rakaats. As such Tahajjud Salaah should be offered with taslim after every two Rakaats.

Adiyah (supplication) for entering and leaving the house

When going into his house, one should greet his family and recite the following due (supplication),

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ ط
بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا (ابو داؤد)

O ALLAAH, I ask thee for good both when entering and when going out, in the name of ALLAAH we have entered and in the name of ALLAAH we have gone out and in ALLAAH, our Lord we trust.

According to another tradition recorded by Baihaqi, when you come out and say farewell, invoke a blessing of peace on them. Some of the Ulema have mentioned that if there is not a single inmate in the house, one should salute in the following manner:

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ط

Peace be on us and on all the pious servants of ALLAAH and do so with the niyyah (intention) of angels.

From Hadrat Ali (Radi Allaahu Ta'ala Anhu).
[Hisne -e- Hasin]

While going into the house one should continue to remember ALLAAH in any manner, and recite any of the supplications reported in the traditions.

While going into the house, greeting every body including the wife is a sunnah. [Abu Dawud]

When you apprehend that some one may not be in a proper state in the house, you should enter a house after due indication. The inmates of a house should be given an indication through rattling the door, chain or rubbing feet or clearing throat. [Al-Adabul Mufrid]

Note: Sometimes, a mother or a sister or a daughter happens to be sitting in such a state that if one goes into the house without prior indications, they feel very much bashful. As such while going into the house, clear the throat as an indication. [Al - Adabul Mufrid]

Do not sleep before performing Isha Salaah lest you should miss this Salaah (Isha Salaah) itself. [Mishkat]

If the night be dark, there be no arrangement for light, even then going to mosque and performing Isha Salaah in a congregation brings glad tidings and great reward. [Ibn Majah]

Performing every obligatory Salaah in a congregation and participating at the stage of Takbeer-e-Tahrimah is a sunnah. [Al-Targhib]

If anyone performs Isha Salaah for forty nights participates at the stage of Takbeer Tahrimah, deliverance from the hell is recorded in his favour. [Ibn -e- Majah]

Hadrat Jabir bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "When the night is well passed, do not go to the gathering where tales and stories are narrated, for none of you knows that ALLAAH (Subhanahu Wata'ala) who is great scatters abroad such of His creatures as He wishes at night. So shut the doors, tie the waterskins, invert the vessels and extinguish the lamps." [Bukhari, Al-Adabul Mufrid]

Hadrat Jabir bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated of hearing ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "When you hear the barking of dogs and braying of asses at night, seek refuge in ALLAAH from the accursed devil, for they see what you do not see. Do not go out much when there are few people about, for ALLAAH who is great and glorious scatters abroad such of His creatures as He wishes at night." [Mishkat]

Evening and precaution for night

Hadrat Jabir bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "When evening falls, collect your children (i.e stop them from roaming about in the

lanes and streets) for the crowd of devils is aboard in the evening, and when some part of the night has passed, then there is no harm in letting them free. Shut the door during night and do so in the name of ALLAAH (say any dua) for the devil has no power to open the door closed in the name of ALLAAH, and tie the water skins having water therein, and do so in the name of ALLAAH and cover your vessels containing water and do so in the name of ALLAAH and cover vessels, even by putting a piece of wood breadth wise (i.e if it is not possible to cover the vessel entirely, then it is enough to put a piece of wood breadthwise in order to do away with the offensiveness and harmfulness) and extinguish the lamps. [Sahihin]

Dusting the bedding

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying that when any of them went to bed he should dust his bedding with the inner extreme of his lower garment, for he does not know what has come on to it since he left it. He should then lie down on his right side and say,

بِاسْمِكَ رَبِّيْ وَضَعْتُ جَنْبِيْ فَإِنِ احْتَبَسْتَ نَفْسِيْ فَارْحَمْهَا
وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِيْنَ أَوْ قَالَ
عِبَادَكَ الصَّالِحِيْنَ۔

In The name, my Lord, I lay down on my side. If thou takest my soul to account have mercy on it, but if Thou letest it go, guard it with that with which Thou guardest Thy upright servants.

[Mishkat -al- Adabul Mufrid]

Miscellaneous Sunnahs

Use miswak (toothbrush) before going to sleep (Mishkat), While going to sleep, join the palms of both

the hand and say once بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ followed by Surah Ikhals (CXII) and then Surah Kafiroon (CIX) to be followed by Surah Al - Falaq (CXIII) and Surah An-Nas (CXIV) and after blowing on both the hands, wipe the hands from the head to foot, as far as possible, firstly, on the front side upto legs and then on the back side, doing so three times. This had been the routine of the Holy Prophet (Sallallahu Alihi Wasallam). [Bukhari, Tirmizi, Hisn -e- Haseen]

Arranging water for wudhu (ablution) and miswak (toothbrush) before going to sleep is a sunnah.[Muslim]

Offering Tahajjud Salaah before dawn, when one gets up at night, is sunnah. [Mishkat]

When going to sleep say the following three times:
[Tirmizi, Maariful Hadis]

أَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوْبُ
إِلَيْهِ (ترمذی، معارف الحدیث)

This is a Sunnah of the Holy Prophet.

Sleep in purity

If one is in a state of wudhu (ablution), it is enough. Otherwise perform wudhu and if wudhu is not performed, then perform tayyamum before going to sleep. [Zadu Maad]

Vision

When one of you sees in a vision what he likes he should thank ALLAAH, the Exalted and make a mention of it.
[Muslim, Nasai, Bukhari]

And should not tell it to any body excepting a friend.
[Bukhari, Muslim]

When one of you sees in a dream that which he dislikes he must spit on his left three times, (Bukhari-Muslim) and say (I seek refuge in ALLAAH from Shaitan, the cursed) three times and should not make a mention of it to any body.

[Bukhari, Muslim, Abu Dawud]

(If one does as above) then that dream will not harm him. [Sehah Sittah]

And turn form the side on which he was lying." [Muslim]

or get up and offer Salaah. [BukhAri, Hisne -e- Haseen]

Addendum

Apart from the prayers submissions mentioned above, the life of a Muslims should be upright, simple, neat and clean in all matters relating to religion and worldly affairs e.g., in the discharge of obligations towards the family members and relatives, in earning the livelihood, in functions of joy and sorrow, in dealings with the friends, in the personal matters, in the mode of living, in sitting and walking, in eating and drinking, in the dress and the clothing in the appearance, in the habits and the moralities, there should be reflection of purity of thought and nobility of character. Although, due to social pressure and dominating influence of the prevailing atmosphere, achievement of these ends and following these lines apparently seems to be difficult, but if the pure and purifying life of the Holy Prophet (Sallallahu Alaihi Wa Sallam), the greatest benefactor of mankind is carefully looked into, the lines of purity set forth by him are fully followed and his noble teachings are acted upon in every walk of life, then every thing would appear to be easy. Pure life is another name for regulating one's life according to this sacred sunnah, the details of which have been embodied in this compilation under various headings with due clarity.

Caution

An important point deserving attention is that in the performance of all the Salaah and submissions mentioned in the compilation, one should have the intention/concern of following of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) sunnah from morning till night, in his prayers, in his dealings, in his social life and moralities.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ
وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

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CHAPTER 7

MARRIAGE
AND CHILD BIRTH

Marriage and related matters

It is narrated

Hadrat Mohammad bin Maslamah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Muslims, marry for I wish that my followers should outnumber the followers of other."religions" Muslims, do not live in celibacy like monks." [Baihaqi]

Hadrat Ibn Ma'sud (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Young men, those of you who can support a wife should marry, for it keeps you from looking at strange women and preserves you from immorality; but those who cannot, should devote themselves to fasting, for it is a means of suppressing sexual desire." [Bukhari, Muslim]

Choice of a wife

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) is narrated to have said: Do not marry women on the consideration of the beauty of their face and figure. It may be, their beauty may lead them to a devastating path. Nor marry them for the sake of their riches and wealth, as their property may make them headstrong and disobedient, but marry them on the consideration of their piety. A jet black bond woman possessing good manners is better than a beautiful woman belonging to a good family who is ill-mannered.

[Ibn Majah]

Proposal for marriage

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When some one with whose religion and character you are satisfied asks for your daughter in marriage, accede to his request.

If you do not do so there will be extensive unrest and corruption on earth. [Tirmizi]

Permission for marriage

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) is reported to have said, "A woman previously married (widow/divorcee) shall not be married until she be consulted, nor shall a virgin be married until her consent be asked." The Companions said, "In what manner is permission of virgin?" He replied, "Her consent is by her silence." [Zadul Maad]

Blissfull Marriage

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "The Marriage which produces most blessing is that which involves least burden." [Baihaqi, Mishkat]

The Dowry

During the Caliphate of Hadrat Umar (Radi Allaahu Ta'ala Anhu) people began to fix heavy dowry following the custom of non-Arabs. There upon Hadrat Umar (Radi Allaahu Ta'ala Anhu) drew the attention of the people in a khutbah indicating the line of thought for Muslims. He is reported to have said, "Do not go to extremes in giving women their dowry, for if it represented honour in this world and piety in ALLAAH's sight, then one of you most entitled to do so would have been ALLAAH's Prophet (Sallallahu

Alaihi Wa Sallam). I am not aware of ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) marrying any of his wives or giving any of his daughters in marriage for more than twelve uqiyas (40 dirhams). [Ahmad, Tirmizi etc.]

On this an old lady stood up and reciting:

وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا

And ye have given unto one of them a sum of money (however great) [iv / 20]

Hadrat Umar (Radi Allaahu Ta'ala Anhu) came down the pulpit and recites:

كُلُّ النَّاسِ أَعْلَمُ مِنْ عُمَرَ حَتَّى الْعَجَائِزُ

Ah! Everyone is more learned than Umar, even old women. Thereafter he abstained from taking a harsh attitude in this matter. [Tirmizi]

NIYYAH to pay the dowry

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) narrated to have said, "Who - ever marries a women for a little or heavy dower and has no intention to pay it, he has tricked the women. And if he dies without paying the dower, he will appear before ALLAAH, on the Day of Resurrection, as an adulterer." [Al - Targhib wa Al - Tarbib]

Solemnization of marriage

For a marriage to be valid, it is necessary that it is solemnized in the presence of two men or one man and two women and they witness the ceremony being performed and hear the Ijab and QABOOL (proposal and acceptance) with their own ears. [Bahishti Zewar]

The Shari'ah discourages unequal and unmatched marriages, meaning that a girl should not be given in marriage to one who is not equal in status with her. [Sharh Al-Bidayah, Bahishti Zewar]

Equality has many aspects

(i) lineage (ii) being a Muslim (iii) piety (iv) status (occupation or trade). [Alamgiri, Bahishti Zewar]

Dua for Istikharah for marriage

If one desires to marry a girl or a woman, then he should not disclose his proposal to any one. Then he should perform wudhu (ablution) carefully and perform as many nafl (voluntary) Salaah as possible. After that he should declare the praise glory of ALLAAH, and recite:

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ
وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ
سَيِّاٰتِ اَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ
يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ ۔ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ
لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ
بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۔

'O ALLAAH! thou hast power and I have none. Thou knowest and I know not. And thou knowest all hidden things. If thou knowest that ... (name of the girl or a woman) will be good for me in religion and worldly matters and in the Hereafter, then destine her for me, but if Thou knowest that another woman is better for me, then destine that woman for me. [Muslim, Shamail, Tirmizi]

The Masnun Khutbah for Nikah

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ
وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ
سَيِّاٰتِ اَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ
يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَّاۤ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ
لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ
بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۔
اَمَّا بَعْدُ : فَاِنَّ خَيْرَ الْحَدِيْثِ كِتَابُ اللّٰهِ وَخَيْرَ الْهَدْيِ هَدْيُ
مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَشَرَّ الْاُمُوْرِ مُحْدَثَاتُهَا وَ
كُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ مَنْ يُّطِعِ اللّٰهَ وَ
رَسُوْلَهٗ فَقَدْ رَشَدَ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّهٗ لَا
يَضُرُّ اِلَّا نَفْسَهٗ اَمَّا بَعْدُ
اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ يٰۤاَيُّهَا النَّاسُ اتَّقُوْا
رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ
الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ؕ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا
وَاَنْتُمْ مُّسْلِمُوْنَ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا
يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَمَنْ يُّطِعِ اللّٰهَ
وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا
اَلنِّكَاحُ مِنْ سُنَّتِيْ فَمَنْ رَغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّيْ

Thanks be to ALLAAH that we praise Him, humbly request to Him for help; beg from Him for pardon: we believe in Him, We trust Him; and beseach Him to guard us from the evil of our own sins and from the evil consequences of our deeds.

Whomsoever He guides no one can misguide him and whomsover He lets to go astray no one can guide him.

I bear witness that there is no god save ALLAAH, who has no partner, and I bear witness that Muhammad (Sallallahu Alaihi Wa Sallam) is His servant and Messenger, whom He has sent with Truth as a bringer of good news and a warner.

Now after Hamd-o-Sana, the best word is the Book of ALLAAH, and the best way is that of Muhammad (Sallallahu Alaihi Wa Sallam). The worst of a things are innovations and every innovation leads astray, and every thing that leads astray leads to Hell.

Whosoever obeys ALLAAH and His Messenger will be guided aright and whosoever disobeys will cause loss to his own self. (and thereafter) after saying that. I ask refuge of ALLAAH from Shaitan, the outcast.

O mankind ! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty towards the womb (that bear you). Lo! ALLAAH is a watcher over you. [iv/I]

O ye who believe ! Observe your duty to ALLAAH with right observance, and die not save as those who have surrendered (unto Him): [iii/102]

O ye who believe ! Guard your duty to ALLAAH, and speak words straight to the point; He will adjust your works for you and will forgive you your sins. Whosoever obeyth ALLAAH and his Messenger, he verily hath gained a signal victory. [xxxiii/70,71]

Nikah is my sunnah (and one who is not inclined towards it is not from me.

After this khutbah, one should proceed with IJAB and QABOOL (declaration). This done, prayer

(supplication) should be made for the married couple. After that it is a sunnah to distribute dates, either fresh or dry, among those present. [Zad -ul- Ma'ad]

Dua to felicitate after Nikah (marriage)

بَارَكَ اللّٰهُ لَكُمَا وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِىْ خَيْرٍ

The Prophet (Sallallahu Alaihi Wa Sallam) used to say to a married couple:

May ALLAAH bless you, and send blessing to you both, and make you agree well with each other.

He also said: If one of you wishes to approach his wife he should say:

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

In the name of ALLAAH, O ALLAAH, keep us away form Shaitan and keep Shaitan away from what Thou has provided us" [Tirmizi - Mishkat]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "If ALLAAH blesses any one of His servants in the matter of his house, wealth and children and he says:

مَا شَاءَ اللّٰهُ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

How well ALLAAH has wished ! There is no might and no power except in ALLAAH.

Then he will not suffer any affliction other than death. [Zadul Ma'ad]

To give some present to the bride on the first night is also a sunnah.

Valima (Marriage Dinner)

After bridal night, one should hold feast to feed his relations, friends and poor people. [Tirmizi]

It is not necessary to hold valima dinner on a very large scale. To feed even a few people is enough. [Bahisti Zewar]

In valima, one's object should be to follow the sunnah. A valima to which the poor are not invited and which is done for the sake of pomp and show, has no blessings, on the contrary, it may invite ALLAAH's wrath and displeasure. [Zadul Ma'ad, Bahishti Zewar]

Certain Sunnahs about marriage

1. To marry is a sunnah for a man of means.
2. To marry as soon as adulthood has been reached is sunnah.
3. To send a formal proposal before nikah (marriage) is a sunnah.
4. To send marriage proposal from either side is a sunnah.
5. To look for pious and good (woman) is sunnah.
6. To marry four women at the same time is permissible according to the QURAAN and sunnah provided one is able to deal with them justly.
7. To marry a widow is a sunnah.
8. To marry in the month of Shawalul Mukarram is Sunnah and is desirable. It brings blessings.
9. To marry on Friday brings blessings and is a sunnah.
10. To announce solemnization of marriage is a sunnah.
11. To hold the nikah ceremony (declaration and acceptance) in a mosque is a sunnah.
12. To hold the nikah ceremony with simplicity and without any pomp and show is a sunnah.
13. To fix a dower is a sunnah but it should not be

beyond one's means and should not be less than ten Uqiyah (40 dirhams)

14. Both kinds of dower Muwajjal (deffered) and Mu'ajjal (prompt) are valid.

The method of solemnization of nikah (marriage)

IJAB AND QABOOL (declaration and acceptance) are two pillars of nikah, these make the marriage contract valid.

Before nikah, it is a sunnah for the wali (guardian) to obtain the permission of the girl who should be told that she is being given in marriage to such and such person for a dower of (the amount is to be mentioned clearly) and should be asked as to whether she is agreeable. Then the wali (guardian or her representative) should give permission to the Qadi to proceed with IJAB AND QABOOL (declaration and acceptance). It is a sunnah for the Qadi to sit in front of the bridegroom or facing him and recite the khutbah.

Talaq (divorce) and khula (seperation sought by a woman)

Hadrat Sauban (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "If any women asks her husband for divorce without some strong reason the odour of paradise will be forbidden to her."

[Ahmad, Tirmizi and other]

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "The lawful thing which ALLAAH hates most is divorce.

[Abu Daud]

Hadrat Mu'az bin Jabal (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said to him, "Muaz, ALLAAH has created

nothing on the face of the earth dearer to Him than emancipation, and ALLAAH has created nothing on the face of the earth more hateful to Him than divorce". [Daraqutni, Mishkat]

The blessed nikah of Hadrat Fatimah Zahrah

Hadrat Fatimah (Radi Allaahu Ta'ala Anha) had become just fifteen when proposals for her marriage began to come from high and responsible families. But the Prophet (Sallallahu Alaihi Wa Sallam) remained irresponsive. Hadrat Ali (Radi Allaahu Ta'ala Anhu) was at that time about twenty one. He has related: It occurred to me that I should go and make a formal proposal, but then I thought, "How can this be accomplished, for I posses nothing." At last encouraged by the Prophets' kindness, I went to him and expressed my intention. The Prophet (Sallallahu Alaihi Wa Sallam) was extremely pleased and accepting the proposal asked, "Ali! Do you possess some riches?" I replied, "apart from a horse and a shield I posses nothing." He said, "A soldier must, of course, have his horse. Go and sell away your shield." So Hadrat Ali (Radi Allaahu Ta'ala Anhu) went and sold his shield for about four hundred dirhams. Then the Messenger of ALLAAH (Sallallahu Alaihi Wasallam) called Hadrat Bilal (Radi Allaahu Ta'ala Anhu) and asked him to bring some perfume and a few other things and sent Hadrat Anas (Radi Allaahu Ta'ala Anhu) to call Hadrat Abu Bakr, Hadrat 'Uthman, Hadrat Talha, Hadrat Zubair (Radi Allaahu Ta'ala Anhu) recited the khutbah of nikah and gave in marriage Hadrat Fatimah (Radi Allaahu Ta'ala Anha). He announced: "Bear you all witness that I have married my daughter Fatimah to Ali for four hundred misqals of silver, and Hadrat Ali has accepted it." Then he raised his head in supplication and said "O ALLAAH, create love and harmony between these two. Bless them and bestow upon them good children." After the nikah, DATES were distributed. As the night came,

Hadrat Fatimah (Radi Allaahu Ta'ala Anha) was sent unostentatiously accompanied by Hadrat Umm Aiman (Radi Allaahu Ta'ala Anha) . After Isha Salaah, the Prophet (Sallallahu Alaihi Wa Sallam) himself visited them and Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) gave to his beloved daughter, a silver bracelet, two Yemeni sheets, four mattresses, one blanket, one pillow, one cup, one hand-grinding mill, one bedstead, a small water skin and an earthen pitcher. [Hisn -e- Haseen]

After the wedding of Hadrat Fatimah Zahrah (Radi Allaahu Ta'ala'anha)

After the Prophet (Sallallahu Alaihi Wa Sallam) had given away Hadrat Fatimah (Radi Allaahu Ta'ala Anhu) in marriage to Hadrat 'Ali (Radi Allaahu Ta'ala Anha), he went to their house and asked Hadrat Fatimah to bring some water. So she brought it in a wooden cup. He took it and taking from it a drought pored it back in the cup and asked Fatimah to come forward. She did so then he sprinkled some of the water on her bosom and head and said:

اللّٰهُمَّ إِنِّيْ أُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ

'O ALLAAH, I seek refuge in Thee for her and her children from Shaitan, the cursed.'

Then he asked for her to turn her back towards him. She did that. He then sprinkled the rest of the water on her back saying some du'a. Then he turned to Hadrat Ali (Radi Allaahu Ta'ala Anhu) and asked him to bring water. Hadrat Ali (Radi Allaahu Ta'ala Anhu) understanding what he wanted came with a cup of water. Then the Prophet did same thing as he had done with Hadrat Fatimah. After that he asked him to go to his bride. [Hisn-e-Haseen, Shamail -e- Tirmizi]

The infant
Aazan and Iqamah in the ears of the infants

After birth when an infant has been properly washed, azan should be recited in the right ear and iqamah in the left ear. When Hadrat Hussain (Radi Allaahu Ta'ala Anhu) was born, the Prophet (Sallallahu Alaihi Wa Sallam) recited azan and iqamah in his ears.
[Zadul Ma'ad, Tabarani]

Rubbing the palate

Hadrat Asma (Radi Allaahu Ta'ala Anha) daughter of Hadrat Abu Bakar (Radi Allaahu Ta'ala Anhu) narrated that when 'Abdullah bin az-Zubaid was born, she took him to ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) and placed him in his lap. He called for a date, chewed it and spat in the mouth, after which he rubbed his palate and then made supplication for him and invoked a blessing on him. [Mishkat, Zadul Ma'ad]

Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) narrated that infants used to be brought to ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam), and he would invoke blessings on them and soften some dates and rub their palate with them.
[Muslims, Bukhari, Tirmizi]

Choosing a good name

Choose a good name for the child, which should be made by prefixing (Abdullah) to any of the names of ALLAAH (Subhanahu Wata'ala), e.g. Abdullah, Abdur Rahman, etc., or call them by the names of the Prophet or any name which may have good meaning. The Holy Prophet (Sallallahu Alaihi Wa Sallam) has said, "On the day of resurrection you will be called by your names and your father's names, so give yourselves good names." [Abu Daud]

The first lesson for child

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has said, "When your children begin to speak, then teach them to repeat, لَا إِلٰهَ إِلَّا اللهُ (There is no god except ALLAAH) and then you need not worry as to when he dies. And when children lose their milk teeth, enjoin upon them to say Salaah."

[Tirmizi, Ibn -e- As, Sinni]

A protective ta'wiz (amulet)

In order to protect a child from the evil eye, and every kind of affliction, pain and diseases, the following should be written on piece of papers and suspended round the neck of the children.

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَيْطَانٍ
وَهَامَّةٍ وَمِنْ شَرِّ كُلِّ عَيْنٍ لَامَّةٍ

I seek refuge in ALLAAH through His perfect words from every devil, ever poisonous creature and the influence of the evil eye.

This du'a may either be recited or blown on the child or written and suspended round the neck.

[Hisn -e- Haseen]

Aqiqah (Sacrifice on the birth of child)

It is reported that the Prophet (Sallallahu Alaihi Wa Sallam) said, "If any one has a child born to him and wished to offer a sacrifice on its behalf, he may sacrifice two sheep for a boy and one for a girl".

[Abdu Daud, Mishkat]

The same has been reported by Hadrat Aishah (Radi Allaahu Ta'ala Anha) in another authentic traditions.

[Zadul Ma'ad]

The Prophet (Sallallahu Alaihi Wa Sallam) said: "A boy is in pledge for his aqiqah. Sacrifice is made for him on the seventh day, he is given a name and his head is shaved." [Mishkat, Zad -ul- Ma'ad]

Rule

If AQIQAH is not done on the seventh day then it is better to bear in mind that irrespective of date the day should be the seventh.

Hadrat Muhammad bin 'Ali bin Husain quoted 'Ali Bin Abu Talib (Radi Allaahu Ta'ala Anhu) that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) sacrificed a sheep on the seventh day for al-Hasan and said, "Shave his head and give the weight of his hair in silver as Sadaqah. [Mishkat, Zadul Ma'ad]

Rule

It is in order whether the meat of aqiqah (sacrificed animal) is distributed raw or cooked or a feast is held.

Rule

It is in order for the parents and grandparents to eat the meat of the aqiqah (sacrificed animal).

Rule

If some one has no means to sacrifice two sheep / goats for a boy, he may sacrifice only one and in case he is not able to do this much even then there is no harm. [Bahishti Zewar]

Circumcision

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that people did not get their boys circumcised until they were sensible enough.

Imam Ahmad bin Hambal (Rehmatullah Alaihi) narrated that Abu Abdullah (Rehmatullah Alaihi) said that there is no harm if circumcision is done on the seventh day (after birth). [Zadul Ma'ad]

CHAPTER 8

DISEASE AND VISITING THE SICK

DEATH AND THEREAFTER DISEASE AND REMEDY

Every disease has remedy

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "There is medicine for every disease, and when the medicine is applied to the diesease it is cured by ALLAAH's permission." [Muslim, Mishakt]

Hadrat Abu Darda (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "ALLAAH has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but do nothing unlawful." [Abu Daud, Mishkat]

Arrangement for remedy and precaution

Hadrat Usamah bin Sharik (Radi Allaahu Ta'ala Anhu) narrated when ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) was asked whether they should make use of medical treatment he replied, "Yes, servants of ALLAAH (Subhanahu Wata`ala), make use of medical treatment, for ALLAAH (Subhanahu Wata`ala) has not made a disease without appointing a remedy for it, with the exception of one disease, viz., old age." [Tirmizi, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to enjoin people to get treatment from qualified and

experienced medical practitioners and adopt preventive steps. [Zadul Ma'ad]

He used to ask quacks not to practice medicine and made them responsible for any damage to the patient. [Zadul Ma'ad]

He used to forbid people to use unlawful things as medicine. He said: "ALLAAH, the Almighty has not given healing character to unlawful things. [Zadul Ma'ad]

Visiting the sick

Whosoever amongst the companions became ill, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to visit him. [Zadul Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) had no day appointed for visiting the sick but he used to do so any time during the day and night as and when the need arose. [Zadul Ma'ad]

Hadrat Ibn' Abbas (Radi Allaahu Ta'ala Anhu) narrated that staying for a short time and making as little noise when visiting an invalid is a part of the sunnah. [Mishkat]

While visiting the sick he used to sit by his head and ask, "How are you?" [Zadul Ma'ad]

While visiting the sick, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to place his hand on his forehead and pulse. If he expressed a desire for anything, he arranged for it and used to say, "Whatever a sick person desires, give it to him unless it is harmful for him." [Hisn-e-Hasin]

Consoling and comforting

Hadrat Abu Said al-Khudri (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying "When you go to visit an invalid, express a hope that he will live long. That will not avert anything, but it will comfort him."

[Tirmizi, Ibn Majah, Mishkat]

Sometimes he (Prophet) used to place his hand on the forehead of the sick person, then wipe his hand on the chest and belly and used to say (Du'a) "O ALLAAH, give him healing". And when he went near the patient, he used to say, "Don't worry. If ALLAAH wills, every thing will be alright". Sometimes he said, "This ailment will be atonement for and purifier from the sins." [Zadul Ma'ad]

The virtues of visiting of sick

Hadrat Sauban (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When a Muslim pays a visit to his sick Muslim brother, he continues to gather the fruits of paradise till he returns." [Muslim, Mishkat]

Hadrat Umm Salmah (Radi Allaahu Ta'ala Anha) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When you are with one who is ill or dying speak good words for the angels say Aameen to what you say." [Muslim, Mishkat]

Hadrat Umar bin Al-Khattab (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, When you visit an invalid tell him to make supplication for you, for his supplication is like that of the angels. [Ibn Majah, Mishkat]

Blowing on the sick person and supplication of his recovery

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to make supplication three times as he did in the case of Hadrat Sa'ad (Radi Allahu Ta'ala'anhu) "O ALLAAH, give him healing: O ALLAAH give him healing; O ALLAAH, give him healing." [Zad ul Ma'ad]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated, when one of us had complained, ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) wiped him with his right hand and then said:

اللهم اذهب البأس رب الناس اشف أنت الشافي
لا شفاء إلا شفاؤك شفاء لا يغادر سقما

"Remove the harm, Lord of man, and give healing. Thou art the Healer. There is no healing but Thine, a healing which leaves no illness behind".
[Bukhari, Muslim, Mishkat]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated, that when the Prophet (Sallallahu Alaihi Wa Sallam) had a complaint he would blow on himself, reciting the muawwizat, and wipe himself with his hand, she said, "When he suffered from the pain of which he died, I would blow on him and recite the mu'awwizat as he did, then I would take the Prophet's hand to wipe him." [Bukhari, Muslim, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to place his right hand on the forehead or on the ailing part of the sick person's body and say as mentioned above). The following supplication has also been reported:

اللهم اشفه اللهم عافه

O ALLAAH, give him healing and keep him well.

OR

Recite the following seven times:

أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَّشْفِيَكَ

I ask ALLAAH, the supreme, the Lord of Throne of Glory, to cure thee.

If any one visits a person who is not yet destined to die, and recites the du'a, ALLAAH will surely provide him cure from his disease. [Muslim, BukhAri, Tirmizi]

Hadrat Uthman bin Abul 'As (Radi Allaahu Ta'ala Anhu) narrated that he complained to ALLAAH's Messenger of a pain he had in his body, he told him to put his hand on the part of his body which was sore say three times [In the name of ALLAAH]", and seven times:

أَعُوذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

I seek refuge in ALLAAH' s might and power from the evil of what I am experiencing and trying to avert.

He said he did so, and ALLAAH removed his trouble. [Muslim, Mishkat]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) used to commend al-Hassan and al-Hussain (Radi Allaahu Ta'ala Anhu) to ALLAAH's protection, saying:

أُعِيذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ شَرِّ كُلِّ
شَيْطَانٍ وَّهَامَّةٍ وَّمِنْ كُلِّ عَيْنٍ لَّامَّةٍ

With ALLAAH's perfect words I commend you to ALLAAH's protection from every devil and poisonous creature and from every evil eye.

And he would say, "your ancestor, Ibrahim (Sallallahu Alaihi Wa Sallam) used to commend Ismail and Ishaq

(Sallallahu Alaihi Wa Sallam) with them to ALLAAH's protection." [Bukhari, Muslim]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that when a person complained of some trouble, or if he had a sore or a wound, the Prophet (Sallallahu Alaihi Wa Sallam) would blow on him and with his fore finger on the ground used to say:

بِسْمِ اللّٰهِ تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا يُشْفٰى سَقِيْمُنَا بِإِذْنِ رَبِّنَا

In the name of ALLAAH, it is the soil of our land with the spittle of one of us, that our sick one my be healed by our Lord's permission." [Bukhari, Muslim, Mishkat]

Dua during illness

If any one recites the following dua forty times, while he is ill, then if he dies, he would earn a reward equal to that of a martyr, and if he recovers all his sins will be forgiven.

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ

There is no ALLAAH save thee, Be Thou glorified ! Lo! I have been a wrong doer. [xxi / 87]

If one is ill and dies reciting the following du'a, the fire of Hell will not touch him.

لَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا
شَرِيْكَ لَهُ لَا إِلٰهَ إِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
لَا إِلٰهَ إِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

There is no god but ALLAAH, ALLAAH is great. There is no god but ALLAAH, the One without any partner; there is no god save ALLAAH to whom belongs sovereignty and praise, there is no god save ALLAAH, there is no might and power save with ALLAAH.

[Tirmizi, Nasai, Ibn Majah]

During illness one should recite this du'a with a sincere heart and true yearning. [Ma'arif -ul- Hadis]

اَللّٰهُمَّ ارْزُقْنِيْ شَهَادَةً فِيْ سَبِيْلِكَ وَاجْعَلْ مَوْتِيْ
بِبَلَدِ رَسُوْلِكَ.

O ALLAAH ! Bestow on me martyrdoom in Thy path and give me death in the city of The Messenger.
[Hins -e- Haseen]

Reward for normal function during illness

Hadrat Abu Musa (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When a man is ill or on a journey, what he was accustomed to do when staying at home will be recorded for him." [BukhAri, Mishkat]

Endurance to be rewarded by higher rank

Hadrat Mohammad bin Khalid as - Sulami on his father's authority has said that his grandfather reported ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When ALLAAH has previously desired for a servant a rank which he has not attained by his action, he afflicts him in his body, or his property or his children, he then enables him to endure so that he may bring him to the rank previously decreed for him by ALLAAH." [Ahmad and Abu Daud, Mishkat]

Atonement of sins

Hadrat Abu Hurairah and Hadrat Abu Said al-Khudri (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury or care, or even by a thorn with which he is pricked, without ALLAAH thereby making an atonement for his sins. [Bukhari, Muslim, Mishkat]

Remembrance of death and yearning for it

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messengers (Sallallahu Alaihi Wa Sallam) as saying, "Keep much in remembrance the cutter off of delights, i.e. death."

[Tirmizi and others, Mishkat]

Hadrat Abdullah bin Amr (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "The gift to a believer is death."

[Baihaqi, Mishkat]

Wishing death is forbidden

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "None of you must wish for death when he is afflicted by evil circumstances, but if he cannot help doing so he should say:

اَللّٰهُمَّ اَحْيِنِيْ مَا كَانَتِ الْحَيٰوةُ خَيْرًا لِّيْ وَتَوَفَّنِيْ
اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّيْ ط

O ALLAAH, give me life as long life is better for me, and take me when death is better for me.

[Bukhari, Muslim]

What to do when signs of death appear

Hadrat Abu Sa'id and Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Recite to those of you who are dying." [There is no god but ALLAAH] Hadrat Ma'qil bin Yasar (Radi Allaahu Ta'ala Anhu) has reported ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, Recite surah Ya-sin (xxxvi) for the dying person.

[Ahmad, Adu Daud, Mishkat]

The agony of death

Turn the face of a dying man towards qiblah. He himself should recite.

اللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَىٰ
ثم لَا إِلٰهَ إِلَّا اللّٰهُ ... اللّٰهُمَّ أَعِنِّي عَلَىٰ غَمَرَاتِ
الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

O ALLAAH! Forgive and have mercy on me and join me to the highest companions, and say,

There is no god but ALLAAH. O ALLAAH! Help me at this moment of agony of death. [Tirmizi]

Throes of death

Where the signs of death appear and his legs become relaxed, his nose becomes inclined to one side, his temples sink, then he should be turned on his right facing the Qiblah. At this stage, it is mustahabb that some pious man gets close to him and recites Kalimatu'sh - shahaḍah loudly.

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no god but ALLAAH and that Muhammad (Sallallahu Alaihi Wa Sallam) is his messenger.

And in a suggestive manner ask him to repeat these words but should not press him to repeat because he is in agony. If he recites it once, it is enough and if after that he utters some thing then the former process should be repeated. It is mustahabb (desirable) that surah Ya-sin (xxxvi) is recited near him and that pious and virtuous persons remain beside him. [Tirmizi]

When one is dead, then his relatives should recite:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ ۔
اَللّٰهُمَّ أْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا (ترمذی)

To ALLAAH we belong and to Him is our return. Recoup me for what has befallen me, and compensate me with what is better. [Tirmizi]

When death is confirmed, the head and the chin should be fastened together with a strip of cloth and eyes closed with ease. While doing so the following should be recited:

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ اَللّٰهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهٗ
وَسَهِّلْ عَلَيْهِ مَا بَعْدَهٗ وَأَسْعِدْهُ بِلِقَائِكَ وَاجْعَلْ مَا
خَرَجَ إِلَيْهِ خَيْرًا مِّمَّا خَرَجَ عَنْهُ

In the name of ALLAAH, and in accordance with the religion of the Messenger of ALLAAH. O ALLAAH! Make his task easy for him and make light for him what follows. Favour him with Thy sight. Make the place where he has gone (the Hereafter) better than the one he has left (this world).

Then his hands and legs should be straightened and it is mustahabb (desirable) to strip him and thereafter cover him with a sheet. It should then be placed on a charpai (four poster) or a low wooden table. In any case it should not be left on the ground. Then all concerned (friends and relatives) should be informed to enable more and more persons to participate in the Salatul Janazah and pray for the dead. It is mustahabb (desirable) that his debt, if any should be defrayed immediately and make haste in carrying out his tajhiz and to takfin (washing and shrouding etc.) Before washing the corpse, it is not proper to recite the Holy QURAAN near it.

[Sharhut Tanwir, Behishti Zewar]

Weeping for the dead is forbidden

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that when Sa'd bin Ubadah complained of a trouble, the Prophet (Sallallahu Alaihi Wa Sallam) came to visit him accompanied by 'Abdur Rahman bin Auf, Sa'd bin Abu Waqqas and Abdullah bin Masud, on entering and finding him in a bad way (or, in a faint) he asked if he was dead, but was told that he was still alive. The Prophet (Sallallahu Alaihi Wa Sallam) wept, and when the people saw him weeping they too wept. He then said, "Listen: ALLAAH does not punish for the tears the eye sheds or the grief the heart experiences because these are not in one's control but He punishes for this (pointing to his tongue), or He shows compassion, and the dead is punished because of his family's weeping for him. On the other hand if one says:

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رٰجِعُوْنَ

To ALLAAH we belong and to him is our return.

[Bukhari, Muslim, Ma'ariful Hadis]

Hadrat Umm Salam (Radi Allaahu Ta'ala Anha) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) came at the death of Abu Salama when his eyes were involuntarily open. Closing them he said, "When the soul is taken the sight follows it. Hence, it is better to close the eyes." Some of his family members wept and wailed and also began to say something which amounted to curse, so he said, "Do not supplicate for yourselves anything but good, for the angels say Amin to what you say."

He then said, "O ALLAAH ! Forgive Abu Salama, raise his degree among those who are rightly guided and instead of him take care of those he has left behind. Forgive both us and him, Lord of the universe make his grave spacious for him and grant him light in it. [Muslim, Ma'arif -ul- Hadis]

Shedding tears for a dead person is permissible

The Prophet (Sallallahu Alaihi Wa Sallam) has enjoined on his ummah the saying of

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ ۔

(To ALLAAH we belong and to Him is our return), and to remain reconciled with ALLAAH's will. These directions do not go against shedding of tears and having a sorrowful heart. It was in keeping with this that he inspite of his being ever pleased with the will of ALLAAH and full of praise for Him, when his dear son Ibrahim died, he was so much moved that he could not restrain his tears, although his heart was full of submission to the will of ALLAAH and tongue was busy in remebering ALLAAH. [Zadul Ma'ad]

Tears and Sorrow

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated: We went in with ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) to visit Abu Saif the smith who was the husband of Khaulah bin al-Munzir, the nurse of his son Ibrahim who according to the custom was still living with his nurse. The Prophet (Sallallahu Alaihi Wa Sallam) picked up his son, kissed him and rubbed his nose against the child's cheeks, as is done when fondling a child. We went to visit him later when Ibrahim was giving up his soul and tears began to fall from ALLAAH's messenger's (Sallallahu Alaihi Wa Sallam) eyes whereupon 'Abdur Rahman bin 'Auf said to him, "You too, Messenger of ALLAAH. He replied, "Ibn Auf, it is compassion," then shed more tears and said, "The eye weeps and the heart grieves, but we say only what our Lord is pleased with, (i.e To ALLAAH we belong and to Him is our return) and we are grieved over being separated from you, Ibrahim."
[Bukhari, Muslim, Ma'arif -ul- Hadis]

Kissing the dead

It is permissible to kiss the dead just as the Prophet (Sallallahu Alaihi Wa Sallam) kissed Uthman bin Maz'un and wept. Similarly, Hadrat Abu Bakar - as - Siddique kissed the forehead of the Prophet (Sallallahu Alaihi Wa Sallam) when he was dead.

Promtness in Tajheed and Takfeen (funeral preparations)

Hadrat Husain bin Wahmah (Radi Allaahu Ta'ala Anhu) narrated that when Talha bin al-Bara was ill and the Prophet (Sallallahu Alaihi Wa Sallam) came to visit him and said, "I cannot help feeling that Talha's death is near, so tell me when it occurs and hasten the funeral preparations, for it is not fitting that the corpse of a Muslim should be detained among his family. [Abu Daud, Mishkat]

Hadrat Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that he heard the Prophet (Sallallahu Alaihi Wa Sallam) say, "When one of you dies, do not keep him long, but take him quietly to his grave, and have the opening verses of Surah al-Baqarah (ii) till المفلحون recited at his head and the concluding verses of the same Surah from امن الرسول till the end of the Surah at his feet". [Baihaqi, Mishkat]

Sending food for the dead man's family

The Holy Prophet (Sallallahu Alaihi Wa Sallam) narrated, "Send meals for the dead man's family members, for on account of being grief stricken, they can find no time to cook for themselves. "Hadrat Abdullah bin Jafar (Radi Allaahu Ta'ala Anhu) narrated that when the news of his father, (Hadrat) Ja'far's (Radi Allaahu Ta'ala Anhu) death came the Prophet (Sallallahu Alaihi Wa Sallam) said, "Prepare food for Ja'far's family, for they have heard something which takes up their whole attention." [Tirmizi, Abu Daud]

It had been the Prophet's (Sallallahu Alaihi Wa Sallam) noble precept that the members of dead person's home should not worry themselves to feed those who came for condolence, but the friends and relatives should arrange for their meals. This is an example of good manners to lessen the burden of those left behind by the dead man. [Zadul Ma'ad]

Patience on death and its reward

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as declaring that ALLAAH (Subhanahu Wata'ala) says, "When I take away from my believing servant his favorite person and he seeks his reward from Me, he will have no other reward from Me but paradise." [Bukhair, Mishkat]

Weeping for the dead

The Prophet (Sallallahu Alaihi Wa Sallam) narrated: It is not proper for a believer to mourn a dead person for more than three days. However, the period of mourning for a widow is four months and ten days, during which she should not wear colourful garments, use no perfume and should not adorn herself. [Tirmizi, Bukhari, Mishkat]

Condolence

Hadrat 'Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "If any one comforts one who has been afflicted he will have reward equivalent to his." [Tirmizi, Ibn Majah, Mishkat]

Condoling with a dead man's family members was one of the noble habits of the Prophets (Alaihi -as- Salam)

The Sunnah is to demonstrate peace and contentment with ALLAAH's pleasure, to praise ALLAAH and to say:

إِنَّا لِلَّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To Him we belong and to Him is our return.

The Prophet (Sallallahu Alaihi Wa Sallam) has disapproved tearing of garments in distress, lamenting loudly, wailing or getting the head shaved.

[Zadul Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to be kind on the dead with such actions as may be of avail to him in his grave and on the Day of Resurrection. He helped his family members through condolence and assistance in tajhiz and takfin (washing and shrouding). He would lead his funeral prayer (Janazah Salaah) along with his companions. He used to seek ALLAAH pardon for his sins and followed his bier with his companions upto the graveyard. Thereafter he used to stand by the head of his grave and prayed for him, inculcating upon him to be firm in his belief, tell him the questions and answer of munkir and nakir (prepare the grave by putting earth etc. on it, and Du'a specially for mercy and forgiveness. The companions have reported authentically that the last funeral Salaah which the Holy Prophet (Sallallahu Alaihi Wa Sallam) led, had four takbeerat. He finished the prayer with two salutation. This has since then become an established practice and is the proper rite according to Imam Abu Hanifah. [Madarijun Nubbuwah, Zadul Ma'ad]

Washing and shrouding

Hadrat Umm Atiyah (Radi Allaahu Ta'ala Anha) narrated: ALLAAH's Messenger (Sallallahu Alaihi Wa sallam) came in when we were washing his daughter and said, "Wash her with water and plum tree leaves three or five times, or more than that if you think fit, and put camphor, in the last washing, then inform me when you have finished." When we had finished we informed him, and he threw his lower garments saying. "Put it next to her body." A version has "Wash her any odd number of times, three or five, or seven, beginning, with the right side and the places where ablution is performed."

[Bukhari, Muslim, Mishkat]

Washing according to sunnah

Fumigate the plank, on which corpse is to be washed, three times, by burning incense or also stick. After fumigation of the plank, the corpse should be placed on it and clothes taken off in a manner causing least inconvenience to the corpse. A piece of cloth should cover the portion below the belt upon knees. Then the belly should be pressed with slow movements of hand (the parts which are not to be touched during the life should not be touched without gloves). Whether any excreta comes out or not, in both cases, clean (wearing gloves) with three or five clods and then wash with water. After that, ablutions should be done to the corpse omitting washing of hands upto wrists, gargles and pouring of water in nostrils. Ablution should start with washing the face, then both hands inclusive of elbows, rubbing the head with wet hand and then both the feet inclusive of ankles should be washed. Thereafter pass wet cotton wool over the gums and teeth and also in nostril. (If the person has died in a condition making a bath necessary,it is incumbent that water reaches the inside of the mouth and nose). Button the nostrils, mouth and ears with

cotton wool so that water does not get into them. After ablution, the head should be washed with gilly flower or some other cleansing substances, for example, gram flour, oil cake or soap. When the head has been cleansed in the above manner, the corpse should be laid on left side (and the water boiled with plum tree leaves, which should be lukewarm, poured on it three times from head to feet, so that it reaches the right sideway, the corpse should then be seated with a support and its belly pressed slowly. In case some excrete comes out, it should be removed and washed.

(This does not affect the ablution and washing and therefore the procedure should not be repeated). After this it should again be laid sideways, and camphorated water passed on it three times from head to feet. The entire body should then be dried with a towel and kept for shrouding which should be done forthwith. [Fatawah Hindiyah, Bahishti Zewar]

In case water boiled with plum tree leaves is not available, then simple lukewarm water is enough for washing. Very hot water should not be used for washing. The method mentioned above is according to sunnah and if some one does not wash in this manner three times but does so only once, it would meet the requirement.
[Sharah Imadadiyah, Behishti Zewar]

When the corpse is placed on the shroud, apply some 'itr (perfume) on the head and in case of men, apply it on the beard also. Thereafter rub some camphor on the forehead, as well as on the nose, both the palms, both the knees and both the legs. Some people apply itr (perfume) on the shroud and place perfumed cotton wool in the ears, this is due to ignorance. What is laid down in Shari'ah should not be over stepped. [Sharh Hidayah]

Do not comb the hair, nor clip the nails, nor cut the

hair leave them all as they are. [Sharh Hidayah]

It is preferable that washing is done by a relative of the dead. Otherwise some pious person should do so. [Durrul Mukhtar]

It is masnun that the man giving the bath to corpse also takes bath himself after doing so. [Bahishti Zewar]

What the shroud should be composed of

To give a shroud to a corpse is a fard-I-kafayah. According to sunnah, man's shroud consists of three pieces; (I) izar (2) Kurta) (3) lifafah. The length of the izar and lifafah should be form head - to - foot and that of the kurta (without sleeves and side pieces) should be from neck to foot.

For a women, five pieces are masnun.

(1) Kurta lady shirt (2) Izar (3) sarband (4) Winding sheet of lifafah (5) sina band.

The lengths of the above should be as follows:

1. Kurta (Shirt): from the shoulders to the ankles.
2. Izar : from the head to the feet.
3. Sarband: three cubits in length.
4. Sina band: from the chest to the knees, or at least to the navel.
5. Lifafah (Sheet): from the head to the feet.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) was shrouded in three cotton garments of white Yemeni stuff from Sahul, among which was neither a shirt nor a turban. [BukhAri, Mishkat]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, Wear your white garments, for they are

good for you and shroud your dead in them.
[Abu Dauwad, Tirmizi, Mishkat]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Don't be extravagant in shrouding for it will quickly be decayed." [Abu Dawud]

The best shroud is of cotton cloth, wheather it is new or used and shroud made from pure silk or coloured cloth is makruh, but for women it is lawful.
[Bahishti Zewar]

The Masnun method of shrouding

Fumigate the shroud once or three or five times with perfume. In the case of a male, lifafah (outer covering) should be spread first, and on it the izar (inner covering) should be placed. On it the corpse should be laid and the kurta be put on it (like a shirt). Thereafter perfume should be applied on the head, beard and on the body but perfumes made with saffron should not be used. Camphor should be applied to the forehead, nose, both hands: both thighs and both the feet. After that left side of the izar (right side in the same manner). The lifafah (outer covering) should also be dealt with accordingly. After shrouding the body in this manner one band of cloth should be tied on the head and a second below the feet.

For a female, first spread the sheet (lifafah), over it the izar and over the izar, kurta. Then lay the body on it and put the kurta on it. Dividing the hair into two parts, take them out of the kurta and put them above the head. Then cover the hair on both sides with the sarband. Now put the izar on, followed by the lifafah. Then the sinaband should be placed on the breast and passing its ends under arms, it should be wrapped up to below the knees (first on the left side, then on the right side). The sinaband should now be tied. Next the lifafah should be wound first on the right side

and then on the left. Finally, the head and foot ends of the shroud should be tied with a strip of cloth, and another band should be passed under the waist. [Fatwa -e- Hindiyah]

After shrouding Janazah Salaah should be offered

Rule: It is not proper to put inside the shroud or in the grave any such thing as "Ahd Namah, the shijrah of one's pir or any other dua. Similarly, it is not correct to write on the shroud the kalimah or any dua with camphor or ink.

Rule: One should be buried where one dies. It is not proper to take the coffin to any other place unless compelling circumstances so require. [Tahtavi]

Ghusl (bath) after washing a corpse.

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger (Sallallahu Alaihi Wa Sallam) of ALLAAH said, "Whoever washes a corpse should (afterwards) take a bath himself." [Ibn Majah]

In the traditions it has been reported that the persons carrying the bier on their shoulders should perform ablution (first). [Maarif -ul- Hadis]

Masnun way of carrying a bier

For carrying a bier on shoulders the masnun way is that 'bismillah' should be said while lifting the cot (four poster) and that four persons carry the cot each one holding one of its legs changing shoulders after walking ten steps and doing so on each of the four legs.

The commendable way of carrying the bier is that the front right leg of the cot should be placed on the right shoulder and the bier carried in this manner for at least ten paces, then the back right leg on the same

shoulder, thereafter the front leg on the left shoulder and then the back left leg on the some shoulder. Thus the distance covered would at least be forty paces. The bier should be carried swiftly but the paces should not be so swift as to cause shaking and commotion to the dead body. [Bahishti Gauhar]

It is also lawful to follow a bier on a mount but going ahead of it is makruh. [Bahishti Zevar]

Those who follow the bier should observe silence. Talking with each other, supplicating or reciting Holy QURAAN loudly is makruh. [Bahishti Gauhar]

Sitting in the graveyead before the coffin is placed on the ground is makruh. [Bahishti Guhar]

It is preferable that one should not sit until burial is complete.

Reward for Janaza Salaah

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "If any one attends the funeral of a Muslim out of faith and seeking a reward from ALLAAH, and stays till Salaah is offered and the burial is complete, he will return with a reward of two qirat being equivalent to Uhud; and if any one says Salah for Janaza and returns before the burial, he will come back with one Qirat." [Bukhari, Muslim, Mishkat]

Qirat is twentieth or twenty fourth part of a dinar. Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "Walk quickly at a funeral for if the dead person was good it is a good condition to which you are sending him on, but if he was otherwise it is in evil of which you are ridding yourselves."

[Bukhari, Muslim, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) followed a bier on foot (Tirmizi) and did not sit until the coffin was brought down from the shoulders. He used to say:

إِذَا اتَّبَعْتُمُ الْجَنَازَةَ فَلَا تَجْلِسُوْا حَتّٰى تُوْضَعَ

Do not sit down until the corpse has been lowered. In another tradition it is lowered in the grave.
[Madarijun Nubuwah]

According to Imam Abu Hanifah (Rehmatullah alaihi) following the bier on foot is mustahab (desirable).

The ahli-sunan have reported that whenever the Prophet (Sallallahu Alaihi Wa Sallam) accompanied a funeral procession, he walked on foot and would say, I do not ride when the angels are walking on foot. After the burial, he would sometimes walk and sometimes use a mount. [Zadul Maad]

When the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) followed a bier, he remained quiet and thought of death in his heart. [Ibn Sa'd]

Regulation about Janazah Salaah

Janazah Salaah is Fard-e-kifayah. The relatives of the dead who have the right of inheritance / guardianship are entitled to lead the Salaah or to give permission to anyone to do so. [Bahishti Gauhar]

An essential condition for Janazah Salaah is that the coffin is placed in front of the congregation and the Imam stands just opposite to the chest of dead person. The number of rows should be odd. [Bahishti Gauhar]

In case Janazah Salaah has begun, and there is no time to perform ablution, tayyamum is enough for joining the Salaah.

Rule: If a single person offers Janazah Salaah, it would meet the requirement, even if the person be a male or female, on adult or an adolescent.

[Bahishit Gauhar]

Delaying Janazah Salaah to enable more persons to participate in it is makruh.

In Janazah Salaah, two items are fard (obligatory):

i. Saying takbeer four times: every takbeer is a substitute for a Rakaat.
ii. Qiyam i.e. Performing the Salaah, standing just like in fard and wajib Salaah, qiyam is fard.

In Janazah Salaah, there are three sunnahs:

i. Praising Allaah (Subhanahu wa Ta`ala)
ii. Darud on the Prophet (Sallallahu Alaihi Wa Sallam)
iii. Supplication for the dead person [Bahishti Gauhar]

The masnun method of saying Janazah Salaah is that after placing the bier in front of the congregation, the Imam stands just oppostie to the chest of the corpse. If the dead is a women, the imam should stand opposite to the navel. All participants should say:

نَوَيْتُ اَنْ اُصَلِّيَ لِلّٰهِ تَعَالٰى صَلٰوةَ الْجَنَازَةِ وَدُعَاءً لِلْمَيِّتِ

I intend to say Janazah Salaah (with four takbeerat) for ALLAAH, the Almighty, which is a supplication (for the dead) [Behishti Gauhar]

Method of performing Janazah Salaah

After the niyyah both hands should be raised upto the ears and (takbeer Tahrimah) should be recited. Thereafter the hands be folded and the following be recited:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

وَتَعَالٰى جَدُّكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ

Holiness to Thee, O ALLAAH ! And praise be to Thee! Great is Thy name! Great is Thy greatness! Great is Thy praise! And there is no god (worthy of worship) but Thee.

After this, the second Takbeer [ALLAAH is Great] should be recited but hands should not be raised and then Darud (preferably that recited in the last Qaidah of the daily Salaah) should be recited. Then without raising hands the third Takbeer should be recited and the following supplication recited:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا
وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا ۔ اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا
فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ
عَلَى الْاِيْمَانِ ط

O ALLAAH, forgive our living, dead, present and absent big and small, man and woman. O ALLAAH, whoever among us is kept Alive by Thee, be kept Alive on the path of Islam and to whom Thou causest to die, let him die with faith.

If anybody does not remember the above dua, he should recite any other do'a. Then saying takbeer (for the fourth time) without raising the hands, one should turn to the right for salam and then to the left as is done in the daily Salaah. The takbeerat and salam should be recited loudly by the Imam only.

[Behishti Gauhar]

If the Janazah (bier is of a minor child boy) the following should be recited:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا
وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا ۔

O ALLAAH ! Make him one who precedes us to make arrangement for us and make him our reward and

our depository and make him an intercessor for us and one whose intercession Thou hast accepted.

If the janazah (bier) is of a girl, then the dua will be as follows:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا
وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً

O ALLAAH ! Make her one who precedes us to make arrangement for us and make her our reward and our depository and make her an intercessor for us and one whose intercession Thou hast accepted.

The blessing and importance of the large number of participants in Janazah Salaah.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "If a company of Muslims to the number of a hundred pray over a dead person, all of them interceding for him their intercession for him will be accepted."

[Muslim, Mishkat]

Hadrat Malik bin Hubairah (Radi Allaahu Ta'ala Anhu) narrated that he heard ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "If any Muslim dies and three rows of Muslims pray over him it will assure him (of paradise)."

When Hadrat Malik considered those who accompanied a bier to be few, he divided them into three rows in accordance with this tradition.

[Abu Dawud, Mishkat]

Nature of the grave

The grave should be dug with depth equal to half of the size of the dead. It should not be deeper than the height of the dead and in length should be according

to the size of the dead. A baghli grave i.e. digging in the side of a wall is better than a coffin grave but if the soil is soft and it is not advisable to dig a baghli grave, then it should not be done.

[Durri Mukhtar, Madarijun Nubuwah]

It is also permissible that if baghli grave is not possible then the corpse be buried after placing it in a box. The box may be made of wood or iron or stone. It is better to spread soft earth in the box. [Durrul Mukhtar]

Closing the grave with baked bricks or wooden planks is makruh. However, where the soil be soft and there may be danger of its sinking, then baked bricks and wooden planks may be used. It is also lawful to keep it in a box and then bury it. [Behishti Gauhar]

The Prophet (Sallallahu Alaihi Wa Sallam) did not allow graves to be raised or to be built with baked bricks or stones etc., or any structure or cupola to be built over it. All this is makruh and innovation. It has been reported in a tradition that the graves of the Prophet and his two companions are neither high nor low (level with the ground), and are spread over with soft read pebbles. [Madarijun Nubuwah, Mishkat]

Hadrat Amir bin Sa'd bin Waqqas (Radi Allaahu Ta'ala Anhu) narrated that his father (Sa'd bin Abi Waqqas) said during his illness of which he died, "Make a niche (lahd) for me in the side of the grave, and set up unbaked brick over me as was done with ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam).

[Muslim, Mishkat]

Burial

Burying a dead is Fard -e- Kifayah. The depth of the grave should be at least half the height of the dead person, but not deeper than his full height, before lowering the body, it should be placed on its edge and the face should be lowered towards the Qiblah.

While lowering into the grave, those assisting should say:

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

In the name of ALLAAH and following the religion of ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam).

Then the body should be laid in the grave and turned on its right side facing the QIBLAH. The knots tying the shroud should be undone. The grave should then be closed with planks etc. then the earth should be spread from the side of the head. Every one should throw three handfuls of earth over the grave. While throwing the first handful, one should say:

مِنْهَا خَلَقْنٰكُمْ

From it (the earth) have We (ALLAAH) created you.

With the second handful:

وَفِيْهَا نُعِيْدُكُمْ

and unto it will We (ALLAAH) return you and with the third handful:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى

and out it will We (ALLAAH) bring you forth the second time]. It should then be raised as high as a camel's hump and water should be sprinkled on it, Ayat 1 to 3 of surah al- Baqarah (ii) should then be recited at the head of the grave and Ayat 285 (286 of the same surah be recited at its foot. It is not permissible to raise the hands for dua facing the grave.

[Bahishti Gauhar]

While burying a women, it is mustahabb (desirable) to put a screen about it. [Bahishti Gauhar]

Sprinkling water on the grave is mustahabb (desirable). [Durri Mukhtar, Shami]

Staying for a short while on the grave after burial, praying for the departed soul's forgiveness, reciting the Holy QURAAN (for conveying it reward) is mustahabb. Raising the grave above the level of a span is makruh. [Durril Mukhtar, Shami]

Placing some object on the grave as a sign is permissible, if it is necessary.
[Durril Mukhtar, Shami]

It was the noble sunnah of the Holy Prophet (Sallallahu Alaihi Wa Sallam) that he asked people to have a lahd (niche/recess in the side of the grave) and to dig the grave deep enough with the places for head and feet being enough. [Zadul Ma'ad]

It appears in a tradition that when Usman bin Mazun (Radi Allaahu Ta'ala Anhu) was buried, the Prophet (Sallallahu Alaihi Wa Sallam) took up a heavy stone and placed it on his grave. [Madarijun Nubuwah]

After the burial

After the burial, the Prophet (Sallallahu Alaihi Wa Sallam) used to pray himself for the departed soul's forgiveness and asked others also to pray for their brother's forgiveness and steadfastness so that ALLAAH, the Almighty may keep him steadfast during the interrogation of Munkir and Nakeer. [Abu Dawud]

It appears in a tradition that the Holy Prophet (Sallallahu Alaihi Wa Sallam) sprinkled water on his son, Ibrahim's grave and that he put small pebbles on it. [Zadul Ma'ad]

According to a tradition, sitting and treading on graves is forbidden.

Actions contrary to Sunnah

It is contrary to Sunnah of the Holy Prophet (Sallallahu Alaihi Wa Sallam) that the graves are raised (very) high, or are made pucca with stones or baked / unbaked bricks or are plastered or cupolas are erected on them. [Zadul Ma'ad]

Lighting lamps on the graves is forbidden and performing Salaah in front of the graves is makruh. [Madarijun Nubuwah]

Ghaibanah Janazah Salaah

Without the bier being in front. The Holy Prophet (Sallallahu Alaihi Wa Sallam) did not offer Ghaibana Salatul Janazah but is correct that he did so in the case of Negus and also in the case of Muawiyah Laisi (Radi Allaahu Ta'ala Anhu) . [But their biers were revealed to him]. And this was a special privilege of the Prophet (Sallallahu Alaihi Wa Sallam) himself. [Mishkat]

Ghaibanah Janazah Salaah has been manifestly forbidden by Imam Abu Hanifah and Imam Malik (Rehmatullah Alihim). The Ulema of Hanafi School of thought are unanimous in holding Ghaibanah Janazah Salaah as impermissible.

It is not in order to perform Janazah Salaah twice for the same person except that the heir or guardian happens to arrive, for this is his inalienable right.

The presence of the bier in front of those performing the Janazah Salaah is an essential condition for the validity of the Salaah. [Madarijun Nubuwah]

Visiting the graves

Visiting the graves (for admonition and understanding

the inevitability of death) is mustahab (commendable) for men. It is better that graveyards are visited once a week and for this purpose. Friday is much better. for visiting the graves of pious men, travelling is also permissible, provided nothing is done contrary to Shari'ah, as is being done these days on the anniversaries (عرس) of the Auliya.

Visiting the graves off and on is mustahab. Some times visiting graveyards on 15th of Sha'ban is established from the Prophet's sunnah.

While visiting the graveyard one should recite:

السلام عليكم يا اهل القبور يغفر الله لنا ولكم
انتم لنا سلف ونحن بالاثر

Peace be upon you, O people of the graves, My ALLAAH pardon you and pardon us. You are our forerunners and we are in your footsteps.

Then one should recite whatever he remembers, e.g., Surah Fatihah (1), Ayatul Kursi Throne verse (ii/255), Surah Yaseen (xxxvi), Surah Mulk (Lxvii), Surah Takasur (cii), and Surah Ikhlas (cxii), seven or eleven times, as may be convenient, and beseech ALLAAH to give the reward for this to the person in the grave. The purpose of the Prophet's noble custom of visiting the graves was to invoke the mercy of ALLAAH and His pardon for the dead. A visit for this purpose and not involving any innovation or objectionable practice is masnun and mustahabb. [Madarijun Nubuwah]

Hadrat Abdullah Ibn Masud (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "I forbade you to visit graves, but you may now visit them, for they produce abstinence in this world and act as a reminder of the next."

Hadrat Ibn Abas (Radi Allaahu Ta'ala Anhu) narrated that when ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) passed by some graves in Madinah he turned his face toward them and said:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ
اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ

Peace be upon you, O inhabitants of the graves. May ALLAAH pardon you and pardon us. You are our forerunners and we are in you footsteps.

CONDOLENCE

To visit a bereaved family for condolence during any of the three days after death is mustahabb (commendable).

Consoling and comforting the family members is sunnah. One should pray in the following manner:

May ALLAAH pardon the departed soul and forgive his sins, and bestow His mercy on him, and give to the relatives and dependants comely patience, Aameen.

For the neighbours and relatives, to send meals for a day or two for the grieved family is also a sunnah.
[Bahishti Gauhar]

Eesal -e- Sawab (conveying the reward)

Isal -e- Sawab should be on the lines of salaf -e- swalehin (pious ancestors). That is, without fixing a day or any other restriction, the needy should be helped out of lawful earnings unostentatiously and, as much as convenient, one should himself recite the Holy QURAAN and transfer the reward to the departed soul.

Before burial, time should not be wasted in useless talk in the graveyard, but one should recite the kalimah and ask for the reward to be bestowed on the departed soul. [Bahishti Zewar]

Eesal -e- Sawab for the dead

After the death of some body, Dua for his pardon and forgiveness, performing Janazah Salaah are all sunnahs. In addition to these any other way of doing good to the departed soul is to give alms on his behalf or do something good on his behalf. This is termed Isal -e- Sawab and in this respect the following tradition is relevant.

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the mother of Sa'd bin Ubadah (Radi Allaahu Ta'ala Anhu) died at a time when he himself was not beside her, as he had gone to participate in a Ghazwah (religious war) with the Prophet (Sallallahu Alaihi Wa Sallam). When he returned, he went to the Prophet (Sallallahu Alaihi Wa Sallam) and said, "O Messenger of ALLAAH ! My mother has died, during my absence. Will it benefit her if I do some sadaqah on her behalf ? Will she receive the reward for it? The Prophet (Sallallahu Alaihi Wa Sallam) replied, "Yes, she will receive the reward for it? Then Sa'd said, "I make you witness that I give away my orchard (Mikhraf) as sadaqah for my mother."

[Bukhari, Maarif -ul- Hadis]

The Holy Prophet's letter of conclolence

On the death of the son of Hadrat Muaz bin Jabal (Radi Allaahu Ta'ala Anhu).

In the name of ALLAAH, the Compassionate, the Merciful. From Mohammad, the Prophet of ALLAAH to Muaz bin Jabal.

Peace be on you of ALLAAH (Subhanahu Wata'ala)

Praise be to ALLAAH other than Whom there is no God. May ALLAAH bestow a great reward on you, and grant you the ability to endure (the loss), and destine thankfulness for us and you: for, certainly our souls, our properties, our family members and offsprings are (all) gifts from ALLAAH, the Almighty and the Exalted and these have been given under our charge as if lent to us for deriving benefit upto a given time, being taken back by ALLAAH, the Almighty on the appointed hour. Then, we have been ordained to thank when He bestows and to endure when he puts us to test (takes them back). Your son was one of these gifts placed under your charge. ALLAAH the Almighty benefited you in a more enviable and pleasant way and took it back in lieu of great reward, mercy and pardon and guidance, provided you endure (and be thankful). As such you carry on with endurance (and thankfulness). (See that) your weeping and bewailing may not spoil your reward of which you may be ashamed (later on). Beware, that weeping and bewailing does not bring any thing back, nor does it remove sorrow and pain. Whatever is to take place, is bound to take place. Whatever had to happen, has happened. Peace be on you of ALLAAH (Subhanahu Wata'ala). [Timizi]

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"Lo! ALLAAH and his angels shower blessings on the Prophet. O Ye who believe! Ask blessings on him and salute him with a worthy salutation." [33/36]

Here I am, O ALLAAH! my Sustainer ! and I am Thy obedient slave. The blessings of ALLAAH, the Doer of Good, the Merciful, and (the blessings) of the

ranking Angles, and of the Prophets: and of the Truthful and of the Martyrs. And of the Righteous, and of all those things which glorify Thy holiness, O Sustainer of the Worlds ! be on Sayyidina, Muhammad, son of Abdullah, the last of the Messenger, and the chief of the Virtuous, and the Messenger of the Lord of the World: (Who is) a witness, a bringer of good tidings, a summoner unto thee by Thy leave, and a lamp that is illuminating, and on him be peace (or salutations).

[KitAbush, Shifa, Maarif -ul- Hadis]

It has been narrated from Hadrat Ali (Radi Allaahu Ta'ala Anhu) that he used to recite salat (daurd) i.e. invoke ALLAAH's blessings on the Holy Prophet (Sallallahu Alaihi Wa Sallam) in the following manner: Firstly he used to recite Ayah 56 from surah Al-Ahzab and then recite the daurd as follows:

عَنْ عَلِيٍّ كَرَّمَ اللّٰهُ وَجْهَهُ فِي الصَّلٰوةِ عَلَى النَّبِيِّ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهُ يُصَلُّوْنَ
عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا
تَسْلِيْمًا ۝
لَبَّيْكَ اللّٰهُمَّ رَبِّيْ وَسَعْدَيْكَ صَلَوَاتُ اللّٰهِ الْبَرِّ
الرَّحِيْمِ وَالْمَلٰٓئِكَةِ الْمُقَرَّبِيْنَ وَالنَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ
وَالشُّهَدَاءِ وَالصّٰلِحِيْنَ وَمَا سَبَّحَ لَكَ مِنْ شَيْءٍ يَا رَبَّ
الْعٰلَمِيْنَ عَلٰى مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ خَاتَمِ النَّبِيِّيْنَ وَ
سَيِّدِ الْمُرْسَلِيْنَ وَاِمَامِ الْمُتَّقِيْنَ وَرَسُوْلِ رَبِّ الْعٰلَمِيْنَ
الشَّاهِدِ الْبَشِيْرِ الدَّاعِيْ اِلَيْكَ بِاِذْنِكَ
السِّرَاجِ الْمُنِيْرِ وَعَلَيْهِ السَّلَامُ ۔

OOO

POEM OF THE SCARF

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ
وَالْفَرِيقَيْنِ مِنْ عُرْبٍ وَّمِنْ عَجَمِ
فَانْسُبْ إِلٰى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ
وَانْسُبْ إِلٰى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ
فَإِنَّ فَضْلَ رَسُوْلِ اللّٰهِ لَيْسَ لَهُ
حَدٌّ فَيُعْرِبَ عَنْهُ نَاطِقٌ بِفَمِ
فَمَبْلَغُ الْعِلْمِ فِيْهِ أَنَّهُ بَشَرٌ
وَأَنَّهُ خَيْرُ خَلْقِ اللّٰهِ كُلِّهِمِ
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
وَمَنْ تَكُنْ بِرَسُوْلِ اللّٰهِ نُصْرَتُهُ
إِنْ تَلْقَهُ الْأُسْدُ فِيْ آجَامِهَا تَجِمِ
(قصیدہ بردہ)

1. Muhammad (Sallallahu Alaihi Wa Sallam) is the lord of the two worlds and of the two noble creations (man and Jenii) and of the two nations, namely, Arabs and non-Arabs.
2. So you may ascribe to this person any noble quality you want (except divinity) and you may attribute to him as much of greatness as you desire.
3. For, verily the excellence of Messenger of ALLAAH has no bounds for, if it had, a speaker might be able to express it with his mortal mouth.
4. So, the extreme range of our knowledge regarding him is that he is a man and that he is the best of the creatures of ALLAAH.
5. O ALLAAH! Confer Thy blessings and peace, constantly and till eternity, on your loved one who is the best of Thy creatures,
6. Whose assistance is from the Messenger of ALLAAH, if lions encounter him in their dens, they would have to grieve seriously.

[from The Poem of the Scarf]

COMMENTS BY
Sheikhul Hadith Maulana
Hafiz Muhammad Zakaria Kandhalvi

The book "Example of the Prophet (Sallallah o Alaihi Wasallam) (first edition) was presented to the honourable Sheikhul Hadith who is presently residing in Madinah. After going through the book, the honourable Sheikh made some comments, an extract of which is given below:

Your first letter had been received and I had intended to write to you before now but have been very sick recently.

Your august book is full of blessings. May ALLAAH accept it, let the people benefit more and more from it and increase your reward in this world as well as in the hereafter. I really liked the book but its receipt was ill timed. During Haj, there is a gathering of about four to five hundred people in Madinah after Asr prayers. With the passage of time, ships sailed for Indo-Pakistan and the attendance became thin. Had the book been received earlier, many people would have been able to hear about its contents. I was sick during this period and the text was heard by me in a state of sickness and confused state of mind. Anything doubtful has been indicated through marks / signs on the margin. It is quite possible that I may not have heard something properly. Was Salam

MUHAMMAD ZAKARIA
Madinah tayyabah, May 22, 1975

Later on he sent another letter in which he wrote: About the Book (The Example of Prophet Sallallah o Alaihi Wasallam) I thank I have written earlier. Invocations are of real worth to us. May ALLAAH accept your invocations for the benefit of this sinner. There is no doubt that my health had and is extremely

deteriorated but as you have mentioned, I still managed to hear the text of the book out of sheer excitement.

Much to my dismay, the book reached me after considerable delay. Had it arrived during the Haj season, it would have benefited a large number of people. You have rightly pointed out that in our times the desire to follow the example of the Prophet (Sallallah o Alaihi Wasallam) is not the decline and disappearing. What to mention about the masses, even the select few are becoming less and less concerned about it. Unto ALLAAH we plead.

(I pray that) the care that you have exercised in (compiling) this book may earn you the best of rewards from ALLAAH and may He accept your efforts. Amen. In deference to your wishes, I am writing a few words (about the book sent by you).

"After greetings, the undersigned did, with a lot of enthusiasm hear the book "The example of Prophet (Sallallah o Alaihi Wasallam)" complied by Dr. Abdul Hai (may ALLAAH increase his capabilities) in a large gathering of people who had come for Haj or Umrah. If there were doubts about (any portion of) the text, the matter was referred to other scholars and the need for corrections / changes in the second edition were conveyed to the author. It is a very useful book written in a very lucid style, about the holy Prophet (Sallallah o Alaihi Wasallam). God willing, it will be very beneficial. Beside its hidden virtues it has been published in a befitting and attractive style. I pray to ALLAAH to make it beneficial for people and also make it an act of continuous charity for the autjor.
Was Salam

MUHAMMED ZAKARIA KANDHALVI
Presently residing in Madinah
17 Jamad II, 1395 A.H
26 June 1975.

HUMBLE REQUEST

Please remember in special duas for Maghfirat & Eesal-e-Sawab of departed souls of my father Haji Mian ALLAAH Buksh, mother Khadija Begum, Haji Nasir Gulzar and Mrs. Umar Bano. May ALLAAH Subhanahu wa Ta'ala award them Jannat Al-Firdous.

Aameen.

I shall be highly obliged.

Altaf Hussain Barkhurdaria